

A VEDIC READER

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FOR STUDENTS

BY

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CONTAINING THIRTY HYMNS OF THE RIGVEDA IN
THE ORIGINAL SAMHITĀ AND PADA TEXTS, WITH
TRANSLITERATION, TRANSLATION, EXPLANATORY
NOTES, INTRODUCTION, VOCABULARY



OXFORD UNIVERSITY PRESS

Oxford University Press, Amen House, London E.C.4

GLASGOW NEW YORK TORONTO MELBOURNE WELLINGTON

BOMBAY CALCUTTA MADRAS KARACHI

CAPE TOWN IBADAN NAIROBI ACCRA SINGAPORE

First published in England 1917

Reprinted in India 1951

Fourth impression 1957

PRINTED IN INDIA

AT THE DIOCESAN PRESS, MADRAS 7 AND PUBLISHED BY
JOHN BROWN, OXFORD UNIVERSITY PRESS, MADRAS 2

from plates

PREFACE

THIS *Reader* is meant to be a companion volume to my *Vedic Grammar for Students*. It contains thirty hymns comprising just under 300 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the *Reader*. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 34), one with magical ideas (vii. 103), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 135). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as *own*, together with their respective deities and subjects, in the

table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

Unlike all Sanskrit and Vedic chrestomathies known to me, the present work is intended primarily for students who, while acquainted with Classical Sanskrit, are beginners of Vedic lacking the aid of a teacher with an adequate knowledge of the earliest period of the language and literature of India. It will moreover, I think, be found to contain much detailed information useful even to more advanced students. Hence difficult and obscure stanzas have never been omitted from any of the selected hymns, because the notes here afford an opportunity of illustrating the methods of critical interpretation (see, for instance, pages 36, 47, 139-40, 152, 166, 175).

In conjunction with my *Vedic Grammar for Students*, the *Reader* aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the Saṃhita text, in Devanāgarī characters, exactly as handed down by tradition, without change or emendation. But each Pāda or metrical line is printed separately so as to exhibit to the eye the versification of the stanza. Then comes on the right half of the page the traditional Pāda text in which each word of the Saṃhita text is given separately without Sandhi, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the Pāda text, as nearly contemporary in origin with the Saṃhita text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the R̥gveda. Next follows the transliterated Saṃhita text, in which by the removal of vowel-contractions, the resolution of semivowels, and the replacement of a, the original metre of the R̥gveda is restored and, by the use of punctuation, the sense is made clearer. The translation, which follows, is close, accounting for every word of the original, and is

based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the R̥gveda, describing in outline its arrangement, its language and metre, its religion and mythology, besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the *Reader* ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

Freedom from serious misprints is a matter of great importance in a book like this. Such freedom has, I trust, been achieved by the aid of my two friends, Dr. James Morison, Librarian of the Indian Institute, and my former pupil, Dr. A. Berriedale Keith, Regius Professor of Sanskrit and Comparative Philology in the University of Edinburgh. In the course of this obliging task Prof. Keith has supplied me with a number of suggestions, the adoption of which has undoubtedly improved the notes in many points of detail.

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October 22, 1917.

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INTRODUCTION

1. AGE OF THE RIGVEDA.

THE Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brāhmaṇas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B.C., while another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B.C. But, according to Prof. Jacobi, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the

Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuṇa, Indra, Nāsatya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

2. ORIGIN AND GROWTH OF THE COLLECTION.

When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuṇa, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Saṃhitā text, which appears to have taken place about 600 B.C., at the end of the period of the Brāhmaṇas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Saṃhitā did not in any

way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and *a* is often dropped after *e* and *o*, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or 'word' text, in which all the words of the Samhitā text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramanīs or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

3. EXTENT AND DIVISIONS OF THE RIGVEDA.

The Rigveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the Samhitā text would fill an octavo volume of about 600 pages of thirty-three lines each. It has been calculated that in bulk the RV. is equivalent to the extant poems of Homer.

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Aṣṭakas or 'eighths' of about equal length, each of which is subdivided into eight Adhyāyas or 'lessons', while each of the latter consists of Vargas or 'groups' of five or six stanzas. The other division is into ten Maṇḍalas or 'books' (lit. 'cycles')

and Suktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

4. ARRANGEMENT OF THE RIGVEDA.

Six of the ten books, ii to vii, are homogeneous in character. The hymns contained in each of them were, according to native Indian tradition, composed or 'seen' by poets of the same family, which handed them down as its own collection. The tradition is borne out by the internal evidence of the seers' names mentioned in the hymns, and by that of the refrains occurring in each of these books. The method of arrangement followed in the 'family books' is uniform, for each of them is similarly divided into groups addressed to different gods. On the other hand, Books i, viii, and x were not composed each by a distinct family of seers, while the groups of which they consist are constituted by being the hymns composed by different individual seers. Book ix is distinguished from the rest by all its hymns being addressed to one and the same deity, Soma, and by its groups being based not on identity of authorship, but of metre.

Family books.—In these the first group of hymns is invariably addressed to Agni, the second to Indra, and those that follow to gods of less importance. The hymns within these deity groups are arranged according to the diminishing number of stanzas contained in them. Thus in the second Book the Agni group of ten hymns begins with one of sixteen stanzas and ends with one of only six. The first hymn of the next group in the same book has twenty-one, the last only four stanzas. The entire group of the family books is, moreover, arranged according to the increasing number of the hymns in each of those books, if allowance is made for later additions. Thus the second Book has forty-three, the third sixty-two, the sixth seventy-five, and the seventh one hundred and four hymns. The homogeneity of the family books renders it highly probable that they formed the nucleus of the RV., which gradually assumed its final shape by successive additions to these books.

The earliest of these additions appears to be the second half of Book i, which, consisting of nine groups, each by a different author, was prefixed to the family books, the internal arrangement of which it follows. The eighth is like the family books as being in the main composed by members of one family, the Kaṇvas; but it differs from them in not beginning with hymns to Agni and in the prevalence of the strophic metre called Pragātha. The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books; but its partial resemblance to them caused it to be the first addition at the end of that collection. The first part of Book i (1-50) is in several respects like Book viii: Kaṇvas seem to have been the authors of the majority of these hymns; their favourite strophic metre is again found here; and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

The *ninth book* was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to Soma while the juice was 'clarifying' (pavamāna); on the other hand, the family books contain not a single Soma hymn, and Books i and viii together only three hymns invoking Soma in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to Soma Pavamāna were removed from Books i to viii, in order to form a single collection belonging to the sphere of the Udgātṛ or chanting priest, and added after Books i-viii, which were the sphere of the Hotṛ or reciting priest. The diction and recondite allusions in the hymns of this book suggest that they are later than those of the preceding books; but some of them may be early, as accompanying the Soma ritual which goes back to the Indo-Iranian period. The hymns of the first part of this book (1-60) are arranged according to the decreasing number of their stanzas, beginning with ten and ending with four. In the second part (61-114), which contains some very long hymns (one of forty-eight and another of fifty-eight stanzas), this arrangement is not followed.

The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in Gayatrī, while the second consists mainly of groups in other metres; thus 68-84 form a Jagatī and 87-97 a Tristubh group.

The *tenth book* was the final addition. Its language and subject-matter show that it is later in origin than the other books; its authors were, moreover, clearly familiar with them. Both its position at the end of the RV. and the fact that the number of its hymns (191) is made up to that of the first book indicate its supplementary character. Its hymns were composed by a large number of seers of different families, some of which appear in other books; but the traditional attribution of authorship is of little or no value in the case of a great many hymns. In spite of its generally more modern character, it contains some hymns quite as old and poetic as the average of those in other books. These perhaps found a place here because for some reason they had been overlooked while the other collections were being formed. As regards language, we find in the tenth book earlier grammatical forms and words growing obsolete, while new words and meanings begin to emerge. As to matter, a tendency to abstract ideas and philosophical speculation, as well as the introduction of magical conceptions, such as belong to the sphere of the Atharvaveda, is here found to prevail.

5. LANGUAGE.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Pāṇini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which,

like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind.

The Sandhi of the RV. represents an earlier and a less conventional stage than that of Sanskrit. Thus the insertion of a sibilant between final *n* and a hard palatal or dental is in the RV. restricted to cases where it is historically justified; in Sanskrit it has become universal, being extended to cases where it has no justification. After *e* and *o* in the RV. *ā* is nearly always pronounced, while in Sanskrit it is invariably dropped. It may thus be affirmed with certainty that no student can understand Sanskrit historically without knowing the language of the RV.

6. METRE.

The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called *Pāda* ('quarter') and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the *Trīṣṭubh* (4×11 syllables), the *Gāyatrī* (3×8), and the *Jagatī* (4×12), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a quantitative rhythm in which short and long syllables alternate and which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come half way between the metres of the Indo-Iranian period, in which, as the Avesta shows, the principle is the number of syllables only, and

those of Classical Sanskrit, in which (except the śloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the R̥gveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called *tr̥ca*) in the same simple metre, generally Gāyatrī, or of two stanzas in different mixed metres. The latter type of strophe is called *Pragātha* and is found chiefly in the eighth book.

7. RELIGION OF THE R̥GVEDA.

This is concerned with the worship of gods that are largely personifications of the powers of nature. The hymns are mainly invocations of these gods, and are meant to accompany the oblation of Soma juice and the fire sacrifice of melted butter. It is thus essentially a polytheistic religion, which assumes a pantheistic colouring only in a few of its latest hymns. The gods are usually stated in the RV. to be thirty-three in number, being divided into three groups of eleven distributed in earth, air, and heaven, the three divisions of the Universe. Troops of deities, such as the Maruts, are of course not included in this number. The gods were believed to have had a beginning. But they were not thought to have all come into being at the same time; for the RV. occasionally refers to earlier gods, and certain deities are described as the offspring of others. That they were considered to have been originally mortal is implied in the statement that they acquired immortality by drinking Soma or by receiving it as a gift from Agni and Savitr̥.

The *gods* were conceived as human in appearance. Their bodily parts, which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Bṛhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods,

consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Viṣṇu, where cheered by draughts of Soma they live a life of bliss.

Attributes of the gods.—Among these the most prominent is power, for they are constantly described as great and mighty. They regulate the order of nature and vanquish the potent powers of evil. They hold sway over all creatures; no one can thwart their ordinances or live beyond the time they appoint; and the fulfilment of desires is dependent on them. They are benevolent beings who bestow prosperity on mankind; the only one in whom injurious traits appear being Rudra. They are described as ‘true’ and ‘not deceitful’, being friends and protectors of the honest and righteous, but punishing sin and guilt. Since in most cases the gods of the RV. have not yet become dissociated from the physical phenomena which they represent, their figures are indefinite in outline and deficient in individuality. Having many features, such as power, brilliance, benevolence, and wisdom in common with others, each god exhibits but very few distinctive attributes. This vagueness is further increased by the practice of invoking deities in pairs—a practice making both gods share characteristics properly belonging to one alone. When nearly every power can thus be ascribed to every god, the identification of one deity with another becomes easy. There are in fact several such identifications in the RV. The idea is even found in more than one late passage that various deities are but different forms of a single divine being. This idea, however, never developed into monotheism, for none of the regular sacrifices in the Vedic period were offered to a single god. Finally, in other late hymns of the RV. we find the deities Aditi and Prajāpati identified not only with all the gods, but with nature as well. This brings us to that pantheism which became characteristic of later Indian thought in the form of the Vedānta philosophy.

The *Vedic gods* may most conveniently be classified as deities of

heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuṇa, Mitra, Sūrya, Savitr, Pūṣan, the Aśvins, and the goddesses Uṣas, Dawn, and Rātri, Night. The atmospheric gods are Indra, Apām napāt, Rudra, the Maruts, Vāyu, Parjanya, and Āpas, the Waters. The terrestrial deities are Pṛthivī, Agni, and Soma. This *Reader* contains hymns addressed to all these gods, with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Trita, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the 'third' or lightning form of fire. Similar in origin to Indra, he was ousted by the latter at an early period. Mātariśvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) is celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipās (Bīas) and the Śutudrī (Sutlej), sister streams of the Panjāb, in another (iii. 33). The most important and oftenest lauded is, however, the Sarasvatī (vi. 61; vii. 95). Though the personification goes much further here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

Abstract deities.—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix *tr* or *tar*), such as Dhātṛ 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhātṛ, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhātṛ, the 'Disposer', Dharṛ, the 'Supporter', Trātṛ, the

'Protector', and Netr, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvaṣṭr, the 'Artificer', though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods. He is a guardian of Soma, which is called the 'food of Tvaṣṭr', and which Indra drinks in Tvaṣṭr's house. He is the father of Saranyū, wife of Vivasvant and mother of the primæval twins Yama and Yamī. The name of the solar deity Savitr, the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rīgvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitr and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. Hiranyagarbha, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is *kāsmāi devāya havīṣā vidhema?* 'to what god should we pay worship with oblation?' This led to the word *kā*, 'who?' being used in the later Vedic literature as an independent name, Ka, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is Brhaspati (p. 83).

The second and smaller class of abstract deities comprises personifications of abstract nouns. There are seven or eight of these occurring in the tenth book. Two hymns (83. 84) are addressed to Manyu, 'Wrath', and one (x. 151) to Śraddhā, 'Faith'. Anumati, 'Favour (of the gods)', Aramati, 'Devotion', Sūnṛtā, 'Bounty', Asunīti, 'Spirit-life', and Nirṛti, 'Decease', occur only in a few isolated passages.

A purely abstract deity, often incidentally celebrated throughout

the RV. is A-diti, 'Liberation', 'Freedom' (lit. 'un-binding'), whose main characteristic is the power of delivering from the bonds of physical suffering and moral guilt. She, however, occupies a unique position among the abstract deities, owing to the peculiar way in which the personification seems to have arisen. She is the mother of the small group of deities called Ādityas, often styled 'sons of Aditi'. This expression at first most probably meant nothing more than 'sons of liberation', according to an idiom common in the RV. and elsewhere. The word was then personified, with the curious result that the mother is mythologically younger than some at least of her sons, who (for instance Mitra) date from the Indo-Iranian period. The goddess Diti, named only three times in the RV., probably came into being as an antithesis to Aditi, with whom she is twice mentioned.

Goddesses play an insignificant part in the RV. The only one of importance is Uṣas (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vāc, 'Speech' (x. 71. 125). With one hymn each are addressed Pṛthivī, 'Earth' (v. 84), Rātri, 'Night' (x. 127, p. 203), and Aranyānī, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnāyī, Indrānī, Varuṇānī, spouses of Agni, Indra, and Varuṇa respectively.

Dual Divinities.—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitṛā-Varuṇā, though the names most frequently found as dual compounds are those of Dyāvā-pṛthivī, 'Heaven and Earth' (p. 86). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

Groups of Deities.—There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The

smaller group of the Ādityas, of whom Varuṇa is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Mārtaṇḍa, eight. One passage (ii. 27, 1) enumerates six of them, Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa, Aṃśa : Sūrya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Viśve devas (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

Lesser Divinities.—Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the Ṛbhus, who are celebrated in eleven hymns. They are a left-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvaṣṭṛ into four shining cups. The bowl and the cups have been variously interpreted as the moon with its four phases or the year with its seasons. The Ṛbhus further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarases than one are spoken of; but the only one mentioned by name is Urvaśī. Gandharva is in the RV. a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vāstospati, 'Lord of the Dwelling', who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Kṣetrasya pati, 'Lord of the Field', is besought to grant cattle and horses and to confer welfare. Śītā, the 'Furrow', is once invoked to dispense crops and rich blessings.

In addition to the great phenomena of nature, various features of the earth's surface as well as artificial objects are to be found deified

in the RV. Thus besides Rivers and Waters (p. 115), already mentioned as terrestrial goddesses, mountains are often addressed as divinities, but only along with other natural objects, or in association with gods. Plants are regarded as divine powers, one entire hymn (x. 97) being devoted to their praise, chiefly with reference to their healing properties. Sacrificial implements, moreover, are deified. The most important of these is the sacrificial post which is praised and invoked in a whole hymn (iii. 8). The sacrificial grass (*barhis*) and the Divine Doors (*dvāro devīh*), which lead to the place of sacrifice, are addressed as goddesses. The pressing stones (*grāvāṇas*) are invoked as deities in three hymns (x. 76. 94. 175): spoken of as immortal, unaging, mightier than heaven, they are besought to drive away demons and destruction. The Mortar and Pestle used in pounding the Soma plant are also invoked in the RV. (i. 28, 5. 6). Weapons, finally, are sometimes deified: armour, bow, quiver, arrows, and drum being addressed in one of the hymns (vi. 75).

The Demons often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called *asura* in the RV., where in the older parts that word means a divine being, like *ahura* in the Avesta (cf. p. 134). The term *dāsa* or *dasyu*, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and Vṛtra. The latter is by far the most frequently mentioned. His mother being called Dānu, he is sometimes alluded to by the metronymic term Dānava. Another powerful demon is Vala, the personified cave of the cows, which he guards, and which are set free by Indra and his allies, notably the Angirases. Other demon adversaries of Indra are Arbuda, described as a wily beast, whose cows Indra drove out; Viśvarūpa, son of Tvaṣṭr, a three-headed demon slain by both Trita and Indra, who seize his cows; and Svarbhānu, who eclipses the sun. There are several other individual demons, generally described as *Dāsas* and slain by Indra. A group of demons are the *Paṇis* ('niggards'), primarily foes of Indra, who, with the aid of the dog Saramā, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies

of men. By far the most common generic name for them is Rakṣas. They are nearly always mentioned in connexion with some god who destroys them. The much less common term Yatu or Yātudhāna (primarily 'sorcerer') alternates with Rakṣas, and perhaps expresses a species. A class of demons scarcely referred to in the RV., but often mentioned in the later Vedas, are the Piśācas, eaters of raw flesh or of corpses.

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the Atharvaveda. Their contents are augury (ii. 42. 43) or spells directed against poisonous vermin (i. 191) or disease (x. 163), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58. 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 103, p. 141).

8. SECULAR MATTER IN THE RIGVEDA.

Secular hymns.—Hardly a score of the hymns are secular poems. These are especially valuable as throwing direct light on the earliest thought and civilization of India. One of the most noteworthy of them is the long wedding hymn (x. 85). There are also five funeral hymns (x. 14–18). Four of these are addressed to deities concerned with the future life; the last, however, is quite secular in tone, and gives more information than any of the rest about the funeral customs of early Vedic India (cf. p. 164).

Mythological dialogues.—Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51. 52. 86. 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover Purūravas and the celestial nymph Urvaśī, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of Kālidāsa's drama Vikramorvaśī. The other (x. 10) is a dialogue between Yama and Yamī, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.

Didactic hymns.—Four hymns are of a didactic character. One of these (x. 84) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

Riddles.—Two of the hymns consist of riddles. One of these (viii. 29, p. 147) describes various gods without mentioning their names. More elaborate and obscure is a long poem of fifty-two stanzas (i. 164), in which a number of enigmas, largely connected with the sun, are propounded in mystical and symbolic language. Thus the wheel of order with twelve spokes, revolving round the heavens, and containing within it in couples 720 sons, means the year with its twelve months and 360 days and 360 nights.

Cosmogonic hymns.—About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129, p. 207), which describes the world as due to the development of the existent (sat) from the non-existent (a-sat), is particularly interesting as the starting-point of the evolutionary philosophy which in later times assumed shape in the Sāṅkhya system.

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 3 to 5 stanzas attached to over thirty others, which are called *Dānastutis*, or 'praises of gifts'. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

Geographical data.—From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province, and the Panjāb of to-day. The references to flora and fauna bear out this conclusion.

The *historical data* of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as 'black-skins' and the 'Dasa colour' as opposed to the 'Āryan colour'.

Incidental references scattered throughout the hymns supply a good deal of information about the social conditions of the time. Thus it is clear that the family, with the father at its head, was the basis of society, and that women held a freer and more honoured position than in later times. Various crimes are mentioned, robbery, especially of cattle, apparently being the commonest. Debt, chiefly as a result of gambling, was known. Clothing consisted usually of an upper and a lower garment, which were made of sheep's wool. Bracelets, anklets, necklaces, and earrings were worn as ornaments. Men usually grew beards, but sometimes shaved. Food mainly consisted of milk, clarified butter, grain, vegetables, and fruit. Meat was eaten only when animals were sacrificed. The commonest kind appears to have been beef, as bulls were the chief offerings to the gods. Two kinds of spirituous liquor were made: Soma was drunk at religious ceremonies only, while Surā, extracted from some kind of grain, was used on ordinary occasions.

Occupations.—One of the chief occupations of the Indo-Aryan was warfare. He fought either on foot or from a chariot, but there is no evidence to show that he ever did so on horseback. The ordinary weapons were bows and arrows, but spears and axes were also used. Cattle-breeding appears to have been the main source of livelihood, cows being the chief objects of desire in prayers to the gods. But agriculture was also practised to some extent: fields were furrowed with a plough drawn by bulls; corn was cut with sickles, being then threshed and winnowed. Wild animals were trapped and snared, or hunted with bows and arrows, occasionally with the aid of dogs. Boats propelled by paddles were employed, as it seems mainly for the purpose of crossing rivers. Trade was known only in the form of barter, the cow representing the unit of value in exchange. Certain

trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

Amusements.—Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp. p. 186). Dancing was also practised, chiefly by women. The people were fond of music, the instruments used being the drum (*dundubhi*), the flute (*vāṇa*), and the lute (*vīṇā*). Singing is also mentioned.

9. LITERARY MERIT OF THE RIGVEDA.

The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vṛtra. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning, and the mighty onset of the wind. One hymn to Parjanya (v. 83) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuṇa describe the various aspects of his sway as moral ruler of the world in an exalted strain of poetry. Some of

the mythological dialogues set forth the situation with much beauty of language; for example, the colloquy between Indra's messenger Saramā and the demons who stole the cows (x. 108), and that between the primaeval twins Yama and Yami (x. 10). The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

10. INTERPRETATION.

In dealing with the hymns of the RV. the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV. is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of Yāska, the author of the Nirukta, the oldest extant commentary (c. 500 B. C.) on about 600 detached stanzas of the RV.; for he quotes one of his predecessors, Kautsa, as saying that the Vedic hymns were obscure, unmeaning, and mutually contradictory.

In the earlier period of Vedic studies, commencing about the middle of the nineteenth century, the traditional method, which follows the great commentary of Sayana (fourteenth century A. C.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brāhmaṇas and Sūtras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yāska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurnavābha, interprets *nāsatyan*,

an epithet of the Āsṛins, as 'true, not false', another Āgrāyaṇa, as 'leaders of truth' (*satyasya praṇetārau*), while Yaska himself thinks it may mean 'nose-born' (*nāsikā-prabhavau*)! Yaska, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. Yaska's own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet *jātā-vedas* in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than Sāyaṇa who lived nearly 2,000 years later. Sāyaṇa's interpretations, however, sometimes differ from those of Yaska. Hence either Yaska is wrong or Sāyaṇa does not follow the tradition. Again, Sāyaṇa often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus *asura*, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, Parjanya', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'! In short it is clear from a careful examination of their comments that neither Yaska nor Sāyaṇa possessed any certain knowledge about a large number of words in the RV. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

For the traditional method Roth, the founder of Vedic philology, substituted the critical method of interpreting the difficult parts of the RV. from internal evidence by the minute comparison of all words parallel in form and matter, while taking into consideration context, grammar, and etymology, without ignoring either the help supplied by the historical study of the Vedic language in its connexion with Sanskrit or the outside evidence derived from the Avesta and from Comparative Philology. In the application of his method Roth attached too much weight to etymological considerations, while he undervalued the evidence of native tradition. On the other hand, a reaction arose which, in emphasizing the purely Indian character

of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more advanced civilization there described. It is important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school—the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the *Reader* many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding onesidedness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rigveda.

ERRATA

- P. 14, line 27, for *śitipādo* read *śitipādō*.
P. 28, line 1, read नर्यपांसि.
P. 31, line 29, and p. 46, l. 29, for *yó* read *yō*.
P. 48, head-line, for i. 12, 4 read ii. 12. 4.
P. 51, line 31, for *yó* read *yō*.
P. 60, line 13, for *no* read *nō*.
P. 69, line 2, for *ṭam* read *ṭam*.
Pp. 68, 70, 71, 75, head-lines, for *APAM* read *ĀPAM*.
P. 118, head-line, for *ĀPAS* read *ĀPAS*.
P. 125, line 12, for *viśvācakṣās* read *viśvācakṣās*.
P. 128, line 3, for *nū* read *nū*.
P. 139, line 14, for *vibhīdako* read *vibhīdakō*.
P. 142, last line, and p. 143, line 11, for *anyó* read *anyō*.
P. 144, head-line, for *MAṆḌOKAS* read *MAṆḌOKAS*.
P. 179, line 26, for *té* read *tē*.
P. 184, line 17, for *tē* read *tē*.
P. 224, head-line and line 1, for *abhīti* read *abhītī*.

AGNI

As the personification of the sacrificial fire, Agni is second in importance to Indra (ii. 12) only, being addressed in at least 200 hymns. The anthropomorphism of his physical appearance is only rudimentary, and is connected chiefly with the sacrificial aspect of fire. Thus he is butter-backed, flame-haired, and has a tawny beard, sharp jaws, and golden teeth. Mention is often made of his tongue, with which the gods eat the oblation. With a burning head he faces in all directions.

He is compared with various animals: he resembles a bull that bellows, and has horns which he sharpens; when born he is often called a calf; he is kindled like a horse that brings the gods, and is yoked to convey the sacrifice to them. He is also a divine bird; he is the eagle of the sky; as dwelling in the waters he is like a goose; he is winged, and he takes possession of the wood as a bird perches on a tree.

Wood or ghee is his food, melted butter his beverage; and he is nourished three times a day. He is the mouth by which the gods eat the sacrifice; and his flames are spoons with which he besprinkles the gods; but he is also asked to consume the offerings himself. He is sometimes, though then nearly always with other gods, invited to drink the Soma juice.

His brightness is much dwelt upon: he shines like the sun; his lustre is like the rays of the dawn and the sun, and like the lightnings of the rain-cloud. He shines even at night, and dispels the darkness with his beams. On the other hand, his path is black when he invades the forests and shaves the earth as a barber a beard. His flames are like roaring waves, and his sound is like the thunder of heaven. His red smoke rises up to the firmament; like the erector of a post he supports the sky with his smoke. 'Smoke-bannered' (*dhūmā-ketu*) is his frequent and exclusive epithet.

He has a shining, golden, lightning car, drawn by two or more ruddy and tawny steeds. He is a charioteer of the sacrifice, and with his steeds he brings the gods on his car.

He is the child of Heaven (*Dyáu*s), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the *Āryan* or for man, and placed him among men. Indra is called Agni's twin brother, and is more closely associated with him than any other god.

The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (*aráṇis*), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing to the force required to kindle Agni he is often called 'son of strength' (*sáhasaḥ sūnúḥ*). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by *Mātariśvan*, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of *Mātariśvan*. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

The universe being also regarded as divided into the two divisions of heaven and earth, Agni is sometimes said to have two origins, and indeed exclusively bears the epithet *dvi-jánman* *having two births*. As being kindled in numerous dwellings Agni is also said to have many births.

Agni is more closely associated with human life than any other deity. He is the only god called *grhá-pati* *lord of the house*, and is constantly spoken of as a guest (*átithi*) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus he comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (*dūtá*) appointed by gods and by men to be an 'oblation-bearer'.

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (*ṛtvij*, *vípra*), domestic priest (*puróhita*), and more often than by any other name invoking priest (*hóṭṛ*), also officiating priest (*adhvaryú*) and praying priest (*brahmán*). His priesthood is the most salient feature

of his character; he is in fact the great priest, as Indra is the great warrior.

Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice he is wise and all-knowing, and is exclusively called *jātá-vedas* *he who knows all created beings*.

He is a great benefactor of his worshippers, protecting and delivering them, and bestowing on them all kinds of boons, but pre-eminently domestic welfare, offspring, and prosperity.

His greatness is often lauded, and is once even said to surpass that of the other gods. His cosmic and creative powers are also frequently praised.

From the ordinary sacrificial Agni who conveys the offering (*havya-vāhana*) is distinguished his corpse-devouring (*kravyād*) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

The sacrificial fire was already in the Indo-Iranian period the centre of a developed ritual, and was personified and worshipped as a mighty, wise, and beneficent god. It seems to have been an Indo-European institution also, since the Italians and Greeks, as well as the Indians and Iranians, had the custom of offering gifts to the gods in fire. But whether it was already personified in that remote period is a matter of conjecture.

The name of Agni (Lat. *igni-s*, Slavonic *ogni*) is Indo-European, and may originally have meant the 'agile' as derived from the root *ag* to *drive* (Lat. *ago*, Gk. *ἄγω*, Skt. *ájāmi*).

RIGVEDA i. 1.

The metre of this hymn is *Gāyatrī* (p. 438) in which nearly one-fourth of the RV. is composed. It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two iambs (◡ – ◡). The first two verses are in the *Samhita* treated as a hemistich; but there is no reason to suppose that in the original text the second verse was more sharply divided from the third than from the first.

१ अग्निमीळे पुरोहितं
यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥

अग्निम् । ईळे । पुरःहितम् ।
यज्ञस्य । देवम् । मृत्विजम् ।
होतारम् । रत्नधातमम् ॥

1 Agním ile puróhitam,
yajñásya devám ṛtvijam,
hotāraṃ ratnadhātamam.

*I magnify Agni the domestic priest,
the divine ministrant of the sacrifice,
the invoker, best bestower of treasure*

On the marking of the accent in the RV. see p. 448, 2. The verb *īḥe* (1. s. pr. *Ā.* of *īḍ*: *ī* for *ḍ* between vowels, p. 3, f. n. 2) has no Udatta because it is in a principal sentence and does not begin a sentence or Pada (p. 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udatta of the preceding syllable (p. 448, 1). *puró-hitam* has the accent of a Karmadhāraya when the last member is a pp. (p. 456, top). *yajñásya* is to be taken with *ṛtvijam* (not with *puróhitam* according to Sāyaṇa), both because the genitive normally precedes the noun that governs it (p. 285 e), and because it is in the same Pada; cp. RV. viii. 38, 1; *yajñásya hí sthā ṛtvijā ye two* (Indra-Agni) *are ministrants of the sacrifice*. The dependent Svarita which the first syllable of *ṛtvijam* would otherwise bear (like *īḥe*), disappears because this syllable must be marked with the Anudatta that precedes an Udatta. *ṛtv-ij* though etymologically a compound (*ṛtu + ij = yaj*) is not analysed in the Pada text, because the second member does not occur as an independent word; cp. x. 2, 5: *agnir devāṃ ṛtuśó yajāti may Agni sacrifice to the gods according to the seasons*. *ratna-dhā-tama* (with the ordinary Tp. accent: p. 456, 2): the Pada text never divides a cd. into more than two members. The suffix *tama*, which the Pada treats as equivalent to a final member of a cd., is here regarded as forming a unit with *dhā*; cp. on the other hand *virá-vat + tama* in 3 c and *citrá-śravas + tama* in 5 b. *rātna* never means *jewel* in the RV.

२ अग्निः पूर्वेभिर्द्धिभिर्
ईदो नूतनेत ।

स देवाँ एह वक्षति ॥

2 Agniḥ pūrvēbhir ṣṣibhir

īḍo nūtanair utá,

sá devāṃ éhā vakṣati.

अग्निः पूर्वेभिः । ऋषिभिः ।

ईदोः । नूतनेः । उत ।

सः । देवान् । आ । इह । वक्षति ॥

Agni to be magnified by past and present seers, may he conduct the gods here.

ṣṣibhis : The declensional endings *bhyām*, *bhis*, *bhyas*, *su* are in the Pada text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence *pūrvēbhis* (p. 77, note 9) is not analysed. *īḍyas* : to be read as *īḍias* (p. 16, 2 d). *nūtanais* : note that the two

forms of the inst. pl. of the a dec. in *ais* and *ebhis* constantly occur in the same stanza. *sá* (49) being unmarked at the beginning of a Pada, has the Udatta; the dependent Svarita of the following syllable disappears before the Anudatta required to indicate the following Udatta of *vām* (Sandhi, see 39). This Anudatta and the Svarita of *vākṣati* show that all the intervening unmarked syllables *vām éhá* have the Udatta. All the unaccented syllables following a Svarita (till the Anudatta preceding an Udatta) remain unmarked; hence the last two syllables of *vākṣati* are unmarked; but in the Pada text every syllable of a word which has no Udatta is marked with the Anudatta; thus *vākṣati*. The latter word is the s ao. sb. of *vah* carry for *vah-s-a-ti* (143, 2; 69 a). In *á ihá vakṣati*, the prp. because it is in a principal sentence is uncompounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb *vah* is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, *sá* being the correlative (cp. p. 294 a). The gerundive *idyas* strictly speaking belongs in sense to *nūtanais*, but is loosely construed with *pūrvēbhis* also, meaning 'is to be magnified by present seers and (was) to be magnified by past seers'. The pcl. *utá* and (p. 222) is always significant in the RV.

३ अ॒ग्निना॑ र॒यिम॑श्न॒वत्

पोष॑मे॒व दि॒वेदि॑वे ।

य॒शसं॑ वी॒रव॑त्तमम् ॥

अ॒ग्निना॑ । र॒यिम॑ । अ॒श्न॒वत् ।

पोष॑म् । ए॒व । दि॒वेदि॑वे ।

य॒शसं॑ । वी॒रव॑त्तमम् ॥

३ Agnínā rayim áśnavat
póṣam evá divé-dive,
yaśásam vírāvattamam.

Through Agni may one obtain wealth
day by day (and) prosperity, glorious
(and) most abounding in heroes.

áśnav-a-t: sb. pr. of *amé* attain, 3. s. ind. pr. *áśnóti* (cp. p. 184); the prn. 'he' inherent in the 3. s. of the vb. is here used in the indefinite sense of 'one', as so often in the 3. s. op. in classical Sanskrit. *rayim*, *póṣam*: co-ordinate nouns are constantly used in the RV. without the conjunction *ca*. *divé-dive*: this is one of the numerous itv. compounds found in the RV., which are always

accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). *yaśásam*: this is one of the few adjectives ending in -ás that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as *yás-as fame* (83, 2 a; 182, p. 256). *vīrá-vat-tamam*: both the suffix *vant* (p. 264, cp. 185 a) and the superlative suffix *tama* are treated in the Pada text like final members of a cd.; *vīrávant* being here regarded as a unit, it is treated as the first member in the analysis (cp. note on *ratna-dhātama* in 1 c). In these two adjectives we again have co-ordination without the connecting pcl. *ca*. Their exact meaning is 'causing fame' and 'produced by many heroic sons', fame and brave fighters being constantly prayed for in the hymns.

४ अग्ने॒ यं॒ यज्ञ॑र्मध्व॒रं
वि॒श्वतः॑ परि॒भूर॑सि ।
स इ॒द्वेषु॑ गच्छति ॥

अग्ने॑ । यम् । य॒ज्ञम् । अ॒ध्व॒रम् ।
वि॒श्वतः॑ । परि॒भूः । अ॒सि ।
सः । इत् । दे॒वेषु॑ । ग॒च्छति॑ ॥

4 *Āgne, yam yajñām adhvarām*
viśvátaḥ paribhūr āsi,
sá id devēṣu gachati.

O Agni, the worship and sacrifice
that thou encompassest on every side,
that same goes to the gods.

yajñām adhvarām: again co-ordination without *ca*; the former has a wider sense = *worship* (prayer and offering); the latter = *sacrificial act*. *viśvá-tas*: the prn. adj. *viśva* usually shifts its accent to the second syllable before adv. suffixes and as first member of a cd. (p. 454, 10). *āsi* is accented as the vb. of a subordinate clause (p. 467, B). *sá id*: all successively unmarked syllables at the beginning of a hemistich have the Udatta (p. 449, 2). On the particle *id* see p. 218. *devēṣu*: the loc. of the goal reached (p. 325, 1 b); the acc., which might be used, would rather express the goal to which the motion is directed. *gachati*: as the vb. of a principal sentence has no Udatta (19 A); nor has it any accent mark in the Saṃhitā text because all unaccented syllables following a dependent Svarita remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the Anudatta in the Pada text (cp. note on 2 d). The first syllable of *gachati* is long by position (p. 437, a 8).

५ अग्निहोता कविक्रतुः

सत्यश्चित्रश्रवस्तमः ।

देवो देवेभिरा गमत् ॥

अग्निः । होता । कविक्रतुः ।

सत्यः । चित्रश्रवः । तमः ।

देवः । देवेभिः । आ । गमत् ॥

5 Agnir hótā kavikratuḥ
satyās citrāśravastamaḥ,
devó devébbhir á gamat.

May Agni the invoker, of wise
intelligence, the true, of most brilliant
fame, the god come with the gods.

Both kaví-kratus and citrá-śravas have the regular Bv. accent (p. 455 c); the latter cd. is not analysed in the Pada text because it forms a unit as first member, from which tama is separated as the second; cp. notes on tama in 1 c and 3 c. devébbhis: the inst. often expresses a sociative sense without a prp. (like saha in Skt.): see 199 A 1. devó devébbhiḥ: the juxtaposition of forms of the same word, to express a contrast, is common in the RV. gam-a-t: root ao. sb. of gam (p. 171); on the accentuation of á gamat see p. 468, 20 A a.

६ यद्ग द्वाशुषे स्वम्

अये मद्रं करिष्यसि ।

तवेत्तत्सत्यमङ्गिरः ॥

यत् । अङ्ग । दाशुषे । स्वम् ।

अये । मद्रम् । करिष्यसि ।

तव । इत् । तत् । सत्यम् । अङ्गिरः ॥

6 yád aṅgá dāśúṣe tuám,
Ágne, bhadráṁ kariṣyási,
távét tát satyám, Aṅgiraḥ.

Just what good thou, O Agni, wilt
do for the worshipper, that (purpose)
of thee (comes) true, O Aṅgiras.

aṅgá: on this pcl. see 180 (p. 213). dāśúṣe: dat. of dās-vāms, one of the few pf. pt. stems in the RV. formed without red. (140, 5; 157 b), of which only vid-vāms survives in Skt. tvám: here, as nearly everywhere in the RV., to be read as tuám on account of the metre. Though the Padas forming a hemistich constitute a metrical unit, that is, are not divided from each other either in Sandhi or in the marking of the accent, the second Pada is syntactically separated from the first inasmuch as it is treated as a new sentence, a voc. or a vb. at its beginning being always accented (p. 465, 18 a; 19 b).

Hence **Agne** is accented (the Udātta being, as always, on the first syllable, p. 465, 18), while **Āngiras** is not (p. 466, 18 b). *kariṣyāsi* (ft. of *kṛ do*): that is, whatever good thou intendest to do to the worshipper will certainly be realized. *táva it tát*: *that intention of thee*.

७ उप त्वामे दिवेदिवे
दोषावस्तर्धिया वयम् ।
नमो भरन्त एमसि ॥

उप । त्वा । अग्ने । दिवेऽदिवे ।
दोषाऽवस्तः । धिया । वयम् ।
नमः । भरन्तः । आ । इमसि ॥

7 ūpa tvāgne divé-dive,
dóṣāvastar, dhiyá vayám,
námo bháranta émasi ;

To thee, O Agni, day by day, O
illuminer of gloom, we come with
thought bringing homage ;

tvā as the enc. form of tvām (109 a) and **Agne** as a voc. in the middle of a Pāda (p. 466 b) are unaccented. The acc. tvā is most naturally to be taken as governed by the preposition ūpa (p. 209), though it might otherwise be quite well dependent on the cd. vb. ūpa ā-imasi (a common combination of ūpa and ā with verbs meaning *to go*), as the first prp. is often widely separated from the verb (191 f; p. 468, 20 a). *dóṣā-vastar*: Sāyana explains this cd. (which occurs here only) as *by night and day*, but *vastar* never occurs as an adv. and the accent of *doṣā* is shifted (which is not otherwise the case in such cds., as *sāyām-prātar evening and morning*, from *sāyām*); the explanation as *O illuminer* (from 1. *vas shine*) of *darkness* (with voc. accent on the first syllable) is much more probable, being supported by the description of Indra (iii. 49, 4) as *kṣapām vastā janitā sūryasya illuminer of nights, generator of the Sun*. *dhiyá* inst. of *dhī thought* (accent, p. 458, 1), used in the sense of *mental prayer*. *nāmas*, lit. *bow*, implies a gesture of adoration. *bhárantas*: N. pl. pr. pt. of *bhr bear*. *ā-imasi*: the ending *masi* is five times as common as *mas* in the RV. (p. 125, f. n. 2).

८ राजन्तमध्वराणां
गोपामृतस्य दीदिविम् ।
वर्धमानं खे दमे ॥

राजन्तम् । अध्वराणाम् ।
गोपाम् । ऋतस्य । दीदिविम् ।
वर्धमानम् । खे । दमे ॥

3 rájantam adhvarāṇām,
gopām ṛtásya dídivim,
várdhamānam sué dáme.

(to thee) ruling over sacrifices, the
shining guardian of order, growing in
thine own house.

rájantam : this and the other accusatives in this stanza are in agreement with **tvā** in the preceding one. **adhvarāṇām** : governed by the preceding word, because verbs of ruling take the gen. (202 A a); the final syllable **ām** must be pronounced with a slur equivalent to two syllables (like a vowel sung in music). **go-pām** : one of the many m. stems in final radical **ā** (p. 78), which in Skt. is always shortened to **a** (as **go-pa**). **ṛtá** means the regular order of nature, such as the unvarying course of the sun and moon, and of the seasons ; then, on one hand, the regular course of sacrifice (rite) ; on the other, moral order (right), a sense replaced in Skt. by **dharma**. Agni is specially the guardian of **ṛtá** in the ritual sense, because the sacrificial fire is regularly kindled every day ; Varuṇa (vii. 86) is specially the guardian of **ṛtá** in the moral sense. **várdhamānam** : growing in thine own house, because the sacrificial fire after being kindled flames up in its receptacle on the altar. **své** : to be read as **sué** ; this prn. meaning *own* refers to all three persons and numbers in the RV., *my own, thy own, his own*, &c. (cp. p. 112 c). **dáme** : this word (= Lat. *domu-s*) is common in the RV., but has disappeared in Skt.

९ स नः पितेव सूनवे
ऽयं सुपायनो भव ।
सचस्वा नः स्वस्तये ॥

सः । नः । पिताऽइव । सूनवे ।
अये । सुऽउपायनः । भव ।
सचस्व । नः । स्वस्तये ॥

9 sá naḥ pitéva sūnáve,
Ágne, sūpāyanó bhava ;
sácasvā naḥ suastáye.

So, O Agni, be easy of access to us,
as a father to his son ; abide with us
for our well-being.

sá is here used in its frequent anaphoric sense of *as such, thus* (p. 294 b). **naḥ** enc. dat. (109 a) parallel to **sūnáve**. **pitá iva** : the enc. pcl. **iva** is regularly treated by the Pada text as the second member of a cd. ; in the RV. **pitṛ** is usually coupled with **sūnú**, **mātr** with **putrá**. **sūnávé** : this word as written in the Samhitá text appears with two Udāttas, because the Udātta of the elided **á**

is thrown back on the preceding syllable (p. 465, 8); but this á must be restored, as the metre shows, and sūnáve Ágne read. Though a is elided in about 75 per cent. of its occurrences in the written Samhita text, it remains in the rest; it must be pronounced in about 99 per cent. (cp. p. 23, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two Pādas of a hemistich, must always be resolved to restore the metre. This is another indication (see note on Ágne in 6 b) that the second and the first Pāda were originally as independent of each other as the second and the third. On the accentuation of sūpāyaná as a Bv. see p. 455, c a. sácasvā: this verb (which is exclusively Vedic) is construed with the acc. (here *nas*) or the inst.; the vowel of *sva*, the ending of the 2. s. ipv. *Ā.*, is here (like many other final vowels) lengthened in the Samhita, but is regularly short in the Pāda text. *svastāye* must be read as *su-astāye*; it has the sense of a final dat. (200 B 2). It is not analysed in the Pāda text because *asti* does not occur as an independent nominal stem.

SAVITṚ

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which he arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Savitr raises up his light continually from the east. His ancient paths in the air are dustless and easy to traverse, and on them he protects his worshippers; for he conveys the departed spirit to where the righteous dwell. He removes evil dreams, and makes men sinless; he drives away demons and sorcerers. He observes fixed laws; the waters and the wind are subject to him. The other gods follow his lead; and no being can resist his will. In one stanza (iii. 62, 10) he is besought to stimulate the thoughts of worshippers who desire to think of the glory of god Savitr. This is the celebrated Sāvitrī stanza which has been a morning prayer in India for more than three thousand years. Savitr is often distinguished from Sūrya (vii. 63), as when he is said to shine with the rays of the sun,

to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

Savitṛ is connected with the evening as well as the morning; for at his command night comes and he brings all beings to rest.

The word Savitṛ is derived from the root *sū* to *stimulate*, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by *devá* *god*, when it means the 'Stimulator god'. He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

i. 35. In this hymn Savitṛ appears as the regulator of time, bringing day and especially night.

The metre of this hymn is *Triṣṭubh* (p. 441), the commonest in the RV., about two-fifths of which are composed in it. It consists of four verses of eleven syllables identical in construction, and is divided into two hemistichs. The cadence (the last four syllables) is trochaic (— ∪ — ∪); the opening, consisting of either four or five syllables followed by a caesura or metrical pause, is predominantly iambic (∪ — ∪ — or ∪ — ∪ — ∪), and the break between the caesura and the cadence is regularly ∪ ∪ — or ∪ ∪. Thus the scheme of the whole normal verse is either ∪ — ∪ —, ∪ ∪ — | — ∪ — ∪ | or ∪ — ∪ — ∪, ∪ ∪ | — ∪ — ∪ |. The metre of stanzas 1 and 9 is *Jagatī* (p. 442), which consists of four verses of twelve syllables. The *Jagatī* is identical with the *Triṣṭubh* verse extended by one syllable, which, however, gives the cadence an iambic character (— ∪ — ∪ ∪). In the first stanza the caesura is always after the fifth syllable, in the second *Pada* following the first member of a compound.

१ हव्याम्यग्निं प्रथमं स्वस्तये	हव्यामि । अग्निम् । प्रथमम् । स्वस्तये ।
हव्यामि मित्रावरुणाविहावसे ।	हव्यामि । मित्रावरुणी । इह । अवसे ।
हव्यामि रात्रीं जगतो निवेशनीं	हव्यामि । रात्रीम् । जगतः । निवेशनीम् ।
हव्यामि देवं सवितारमृतये ॥	हव्यामि । देवम् । सवितारम् । ऊतये ॥

1 hváyāmi Agním prathamám	I call on Agni first for welfare;
suastáye;	I call on Mitra-Varuṇa here for
hváyāmi Mitrávaruṇāv ihávase;	aid; I call on Night that brings the

hváyāmi Rátrīm jágato nivés- *world to rest; I call on god Savitr*
 anīm; *for help.*
 hváyāmi devám Savitāram ūtá-
 ye.

hváyāmi: pr. ind. from hvā *call*; note the anaphoric repetition of this word at the beginning of each verse. prathamām is in apposition to Agním. su-astáye: this, ávase, and ūtáye are final datives (p. 314, B 2); the last two words are derived from the same root, *av help*. svastí (cp. note on i. 1, 9 c) evidently means *well-being*; by Sāyana, following Yaska (Nirukta, iii. 21), it is explained negatively as a-vināśa *non-destruction*. Mitrā-váruṇā: one of the numerous Dvandvas both members of which are dual and accented (p. 269); note that Dv. eds. are not analysed in the Pada text. ihāvase for ihá ávase: on the accent see p. 464, 17, 1. jágatas: the objective gen. (p. 320, B 1 b), dependent on nivésanīm = that causes the world to 'turn in' (cp. x. 127, 4. 5); the cs. niveśáyan is applied to Savitr in the next stanza.

२ आ कृष्णेन रजसा वर्तमानो	आ । कृष्णेन । रजसा । वर्तमानः ।
निविश्यन्नमृतं मर्त्यं च ।	निविश्यन् । अमृतम् । मर्त्यम् । च ।
हिरण्येन सविता रथेना	हिरण्येन । सविता । रथेन ।
देवो याति भुवनानि पश्यन् ॥	आ । देवः । याति । भुवनानि । पश्यन् ॥

2 á kṛṣṇéna rájasā vārtamāno,	<i>Rolling hither through the dark</i>
niveśáyann amṛtam mártiam	<i>space, laying to rest the immortal</i>
ca,	<i>and the mortal, on his golden car</i>
hiraṇyáyena Savitā rāthēna,	<i>god Savitr comes seeing (all) crea-</i>
á devō yāti bhūvanāni páśyan.	<i>tures.</i>

á vārtamānas: the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a; when it immediately precedes, as in niveśáyan, it is usually compounded, *ibid*. kṛṣṇéna rájasā: = *through the darkness*; loc. sense of the inst., 119 A 4. amṛtam mártiam ca s. m. used collectively = *gods and men*. rāthēnā must of course be read rāthēna|á; see note on Ágne, i. 1, 9 b. á devō yāti: cp. note

on á ihá vakṣati, i. 1, 2 c. In this and the two following stanzas Savitr is connected with evening.

याति देवः प्रवता यात्युदता याति देवः प्रवता । याति उतवता ।
 याति शुभाभ्यां यजतो हरिभ्याम् । याति शुभाभ्याम् । यजतः । हरिभ्याम् ।
 आ देवो याति सविता परावतो आ देवः । याति सविता । परावतः ।
 ऽप विश्वा दुरिता बाधमानः ॥ अप विश्वा । दुःस्ता । बाधमानः ॥

yaṭi devāḥ pravātā, yaṭi ud- *The god goes by a downward, he*
 vātā ; *goes by an upward path ; adorable*
 yaṭi śubhrābhyāṃ yajató hāri- *he goes with his two bright steeds.*
 bhyāṃ. *God Savitr comes from the distance,*
 á devó yaṭi Savitā parāvátó, *driving away all hardships.*
 ápa víśvā duritā bādhamānaḥ.

In this stanza a Jagatī verse is combined with a Tristubh in each hemistich. This is quite exceptional in the RV. : see p. 445, β 1 and f. n. 7. pra-vāt-ā and ud-vāt-ā : local sense of the inst. (199 A 4); note that the suffix vat (p. 263) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun's course in the sky. The second yaṭi is accented as beginning a new sentence. hāribhyām : inst. in sociative sense; cp. devébhis in i. 1, 5. On the different treatment of śubhrābhyām and hāribhyām in the Pada text see note on pūrvebhis in i. 1, 28. parāvátó ṣ pa : see note on Ágne in i. 1, 9. parāvátas : abl. with verb of motion (201 A 1). ápa bādhamānas : cp. note on á in 2 c. víśvā duritā : this form of the n. pl. is commoner in the RV. than that in āni ; p. 78, f. n. 14.

अभिवृतं ह्यग्नेर्विश्वरूपं अमिवृतम् । ह्यग्नेः । विश्वरूपम् ।
 हिरण्यशस्यं यजतो बृहन्तम् । हिरण्यशस्यम् । यजतः । बृहन्तम् ।
 आस्याद्रथं सविता चित्रभानुः आ । अस्यात् । रथम् । सविता । चित्र
 कृष्णा रजांसि तविषीं दधानः ॥ ऽभानुः ।
 कृष्णा । रजांसि । तविषीम् । दधानः

4 abhīṣṭam kṛśānair, viśvārū-
pam,
hiraṇyaśamyam, yajató bṛhān-
tam,
āsthād rātham Savitā citrā-
bhānuḥ,
kṛṣṇā rājāmsi, tāviṣīm dādadhā-
naḥ.

*His car adorned with pearls,
omniiform, with golden pins, lofty,
the adorable Savitr brightly
lustrous, putting on the dark spaces
and his might, has mounted.*

The final vowel of abhī is lengthened in the Samhita text, as often when a long vowel is favoured by the metre. The prp. is also accented, this being usual when a prp. is compounded with a pp. (p. 462, 13 b). kṛśānais: stars are probably meant, as is indicated by x. 68, 11: 'the Fathers adorned the sky with stars, like a dark horse with pearls'. viśvā-rūpam: on the accent cp. note on i. 1, 4 b. -śamyam: inflected like rathī, p. 87; the śamī is probably a long pin fixed at each end of the yoke to prevent its slipping off the horse's neck. āsthāt: root ao. of sthā. kṛṣṇā rājāmsi: = *darkness*. dādadhānas (pr. pt.; the pf. would be dādadhānas) governs both rājāmsi and tāviṣīm = *clothing himself in darkness* (cp. 2 a) *and might*, that is, bringing on evening by his might.

५ वि जनाञ्छ्यावाः शितिपादौ वि । जनां । श्लावाः । शितिपादः ।
अख्यन् । अख्यन् ।

रथं हिरण्यप्रउगं वहन्तः ।

रथम् । हिरण्यप्रउगम् । वहन्तः ।

अथद्विशः सवितुर्देव्यस्यो-

अथद्वि । विशः । सवितुः । देव्यस्य ।

पस्थे विश्वा भुवनानि तस्युः ॥

उपस्थे । विश्वा । भुवनानि । तस्युः ॥

5 vi jānāñ chyāvāḥ śitipādo
akhyan,
rātham hiraṇyapraūgam vāh-
antaḥ.
śāśvad viśaḥ Savitūr dāiviasya
upāsthe viśvā bhūvanāni ta-
sṭhuḥ.

*His dusky steeds, white-footed,
drawing his car with golden pole,
have surveyed the peoples. For
ever the settlers and all creatures
have rested in the lap of divine
Savitr.*

vi : separated from **vb**. ; see note on **á vakṣati**, i. 1, 2 c. **jánāfi chyāvāḥ** : for **jánān śyāvāḥ** (40, 1). **śiti-pādas** : on the accentuation of this **Bv**. on the final member, see p. 455, c a. Note that the initial **a** of **akhyan** remains after **o** (cp. note on i. 1, 9 b). **akhyan** : a **ao**. of **khyā** see (p. 168, a 1), cp. 7 a and 8 a, and **páśyan** in 2 d ; the **ao**. expresses a single action that has just taken place (p. 345 C) ; the **pf**. **tasthur** expresses an action that has constantly (**śásvat**) taken place in the past down to the present (113 A a). In **-praūgam** (analysed by the Pāda text of x. 130, 3 as **pra-uga**), doubtless = **pra-yugam** (as explained in a **Prātisākhya**), there is a remarkable hiatus caused by the dropping of **y**. **viśvā bhūvanāni** : here the old and the new form of the **n**. **pl**. are used side by side, as very often. On the Sandhi of **dāivyasyopāsthe** cp. note on **Ágne**, i. 1, 9 b. **dāivya** *divine* is a variation of the usual **devā** accompanying the name of **Savitṛ**. **upāsthe** : the idea that all beings are contained in various deities, or that the latter are the soul (**ātmā**) of the animate and inanimate world, is often expressed in the **RV**.

ति॒स्रो द्या॒वः स॒वि॒तु॒र्द्वा उ॒प॒स्थाँ
एका॑ य॒मस्य॑ भु॒वने॑ वि॒रा॒षाट् ।
आ॒णि न र॒थ्यम॑मृ॒ताधि॑ तस्यु॒र
इ॒ह ब्र॑वीतु॒ य उ॒ तच्चि॑के॒तत् ॥

ति॒स्रः । द्या॒वः । स॒वि॒तुः । द्वा । उ॒प॒स्थाँ ।
एका॑ । य॒मस्य॑ । भु॒वने॑ । वि॒रा॒षाट् ।
आ॒णिम् । न । र॒थ्यम् । अ॒मृता॑ । अ॒धि ।
त॒स्युः ।

इ॒ह । ब्र॑वीतु । यः । उ॒ं इति॑ । तत् । चि॒के॒तत् ॥

3 tisró dyāvah ; Savitúr dvā upā-
sthām,
ékā Yamasya bhūvane virāṣāṭ.
āṇim ná rāthyam amṛtādhi
tasthur :
ihā bravītu yá u tác ciketat.

(There are) three heavens : two
(are) the laps of Savitṛ, one over-
coming men, (is) in the abode of
Yama. All immortal things rest
(on him) as on the axle-end
of a car : let him who may under-
stand this tell it here.

The interpretation of this stanza is somewhat difficult ; for it is meant, as the last Pāda indicates, as an enigma (like several others in the **RV**). The first Pāda is evidently intended to explain the

last two of the preceding stanza : of the three worlds Savitr occupies two (air and earth). The second Pāda adds : the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitṛs). The third Pāda means : on Savitr, in these two (lower) worlds, the gods rest. *dyāvas* : N. pl. of *dyó*, here f. (which is rare) ; probably an elliptical pl. (193, 3 a) = heaven, air, and earth. *dvā* : for *dváu* before u (22) ; after *tisró* *dyávaḥ* the f. form *dvé* should strictly be used (like *ékā* in b), but it is attracted in gender by the following *upásthā* (cp. 194, 3). *upásthām* : the dual ending *ā* (which in the RV. is more than seven times as common as *au*), appears before consonants, in pausa at the end of a Pāda, and in the middle of a Pāda before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pāda to avoid the hiatus ; this is another indication (cp. note on *Ágne*, i. 1, 9 b) that there was in the original text of the RV. no vowel Sandhi between the Pādas of a hemistich. *virā-sāt* : N. s. of *virā-sáh* (81 b), in which there is cerebralization of *s* by assimilation to the final cerebral *ṣ* (for *-sāt*) ; in the first member the quantity of the vowels (for *vīra*) is interchanged for metrical convenience ; the Pāda text does not analyse the cd. because the form *virā* does not occur as an independent word (cp. note on *ṛtvíj*, i. 1, 1 b). *amṛtā* : n. pl. = the gods. *āṇīm ná* : on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. *ádhi tasthur* : the pf. of *sthā* here takes the acc. by being compounded with *ádhi* ; in 5 d the simple verb takes the loc. The third Pāda is only a modification in sense of 5 c d. *bravītu* : 3. s. ipv. of *brū* *speak* (p. 143, 3 c). The pcl. *u* is always written in the Pāda text as a long vowel and nasalized : *ūṁ íti*. *cíketat* : pf. sb. of *cit* *observe*.

७ वि सु॒प॒र्णो॑ अ॒न्तरि॑चाणि॒ । अ॒व्य॒त् ।

ग॒भीर॑वे॒षा असु॑रः सु॒नी॒यः ।

क्ष॑ । इ॒दानी॑ सूर्यः क॒श्चित्

क॒त॒मां यां॑ रु॒श्मिर॒स्या त॑तान ॥

वि । सु॒प॒र्णः । अ॒न्तरि॑चाणि । अ॒व्य॒त् ।

ग॒भीर॑वे॒षाः । असु॑रः । सु॒नी॒यः ।

क्ष॑ । इ॒दानी॑म् । सूर्यः । कः । चि॒के॒त् ।

क॒त॒मा॒म् । या॒म् । रु॒श्मिः । अ॒स्य॒ । आ ।

त॒तान् ॥

- 7 *vi* suparṇó antárikṣāṇi akhyad, *The bird has surveyed the atmospheric regions, the divine spirit, of*
 gabhirávepā ásurah sunītháh. *spheric regions, the divine spirit, of*
 kvédānīm sūriah? kás ciketa? *deep inspiration, of good guidance.*
 katamām dyām raśmír asyá *Where is now the sun? Who has*
 tatāna? *understood (it)? To what heaven*
has his ray extended?

7-9 deal with Savitr as guiding the sun.

vi . . . akhyat: cp. 5 a and 8 a. suparṇás: Savitr is here called a bird. as the sun-god Sūrya (vii. 63) often is. On the accent of this Bv. and of su-nīthás see p. 455, c a. antárikṣāṇi: equivalent to kṛṣṇá rájāmsi (4 d), the aerial spaces when the sun is absent. ásuras: this word, which is applied to various gods in the RV., but especially to Varuṇa, and in the Avesta, as *ahura*, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. su-nīthás: *guiding well* here means that the sun illumines the paths with his light. kvédānīm: when an independent Svarita is in the Samhitā text immediately followed by an Udatta, the Svarita vowel, if long, has added to it the figure 3, which is marked with both Svarita and Anudatta (p. 450 b). idānīm: *now = at night*. ciketa: pf. of cit *observe* (139, 4). dyām: acc. of dyó (p. 94, 3), here again (cp. 6 a) f. asyá: = asya á. tatāna: pf. of tan *stretch* (cp. 137, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10: 'those stars which are seen at night placed on high, where have they gone by day?'

- ८ अष्टौ ब्रह्मत्कृमः पृथिव्यास्त्रि धन्व योजना सप्त सिन्धून् ।
 हिरण्यचः सविता देव आगाद्दधद्रत्ना दाशुषे वार्याणि ॥
 अष्टौ । वि । ब्रह्मत् । कृमः । पृथिव्याः ।
 त्री । धन्वं । योजना । सप्त । सिन्धून् ।
 हिरण्यः । अचः । सविता । देवः । आ ।
 अगात् ।
 दधत् । रत्ना । दाशुषे । वार्याणि ॥

8 aṣṭáu ví akhyat kakúbhaḥpṛthi-
 vyás,
 trí dhánva, yójanā, saptá sín-
 dhūn.
 hiranyākṣáḥ Savitá devá ágād,
 dádhad rátnā dāsúṣe vāriāni.

*He has surveyed the eight peaks
 of the earth, the three waste lands,
 the leagues, the seven rivers.
 Golden-eyed god Savitr has come,
 bestowing desirable gifts on the
 worshipper.*

The general meaning of this stanza is that Savitr surveys all space: the mountains, the plains, the rivers, and the regions between heaven and earth. aṣṭáu: 106 b. pṛthivyás: on the accentuation see p. 458, 2. trí: n. pl. (105, 3) to be read disyllabically. dhánva: acc. pl. of dhánvan n., 90, 3 (p. 70; cp. p. 67, bottom). The long syllable after the caesura in b and d (— — for — —) is rare in the RV. (p. 440, 4 B). yójanā: probably the thirty leagues that Dawn traverses in the sky (i. 123, 8), the number of each of the other features being expressly stated. hiranyākṣás: the accent of this cd. as a Bv. is quite exceptional: p. 455 c. á-agāt: root ao. of gā go. dádhad: on the accent cp. 127, 2; on the formation of the stem, 156.

९ हिरण्यपाणिः सविता विचर्षणिर् हिरण्यपाणिः । सविता । विचर्षणिः ।
 उभे द्यावापृथिवी अन्तरीयते । उभे इति । द्यावापृथिवी इति । अन्तः ।
 अपामीवां बाधते वेति सूर्यम् ईयते ।
 अभि कृष्णेन रजसा द्यामुणोति ॥ अप । अमीवाम् । बाधते । वेति । सूर्यम् ।
 अभि । कृष्णेन । रजसा । द्याम् । ऋणोति ॥

9 hīraṇyapāṇiḥ Savitá vicarṣanir
 ubhé dyāvāpṛthivī antár īyate.
 āpāmivāṃ bādhatē; vētisūriam;
 abhi kṛṣṇōna rājasā dyām ṛṇoti.

*Golden-handed Savitr, the active,
 goes between both heaven and earth.
 He drives away disease; he guides
 the sun; through the dark space he
 penetrates to heaven.*

Dyāvā-pṛthivī: with the usual double accent of Devatā-dvandvas (p. 457, e β) and not analysed in the Pada text (cp. note on 1 b). Its final ī, as well as the e of ubhé, being Pragṛhya (25 a, 26 a), is followed by iti in the Pada text (p. 25, f. n. 2). antár (46) com-

bined with **f go** governs the acc. ; cp. the two laps of Savitṛ in 6 a. **āpa bādhatē**: he drives away disease, cp. 3 d ; contrary to the general rule (p. 466, 19 A) the vb. is here accented ; this irregularity not infrequently occurs when in the same Pāda a compound verb is immediately followed by a simple vb. **vēti**: accented because it begins a new sentence ; Savitṛ guides the sun: cp. 7 c. **kṛṣṇóna rájasā**: cp. 2 a and 4 d. **abhí . . . dyám ṛṇoti**: cp. 7 d. The metre of d is irregular : it is a Trīṣṭubh of twelve syllables, the first two syllables (**abhí**) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

हिरण्यहस्तो असुरः सुनीयः । हिरण्यहस्तः । असुरः । सुनीयः ।
 सुमृक्कीकः स्वर्वा यात्वर्वाह । सुमृक्कीकः । स्वर्वान् । यातु । अर्वाह ।
 अपसेधन्नचसी यातुधानान् । अपसेधन् । रचसः । यातुधानान् ।
 अस्थादिवः प्रतिदोषं गृणानः ॥ अस्थात् । देवः । प्रतिदोषम् । गृणानः ॥

) hiranyahasto āsurah sunīthāḥ,
 sumṛṭikāḥ suāvāṁ yātu arvān.
 apasédhan rakṣāso yātudhānān,
 āsthād devāḥ pratidoṣāṁ grṇā-
 nāḥ.

*Let the golden-handed divine
 spirit, of good guidance, most
 gracious, aiding well, come hither.
 Chasing away demons and sorcerers,
 the god being lauded has arisen
 towards eventide.*

ásuras: cp. 7 b. svávān: the analysis of the Pada text, svávān = *possessed of property*, is followed by Sāyaṇa who renders it by dhanavān *wealthy*; this would mean that Savitr bestows wealth (cp. dádhad rátnā in 8 d, and vi. 71, 4 á dāśuṣe suvati bhūri vāmām *he, Savitr, brings much wealth to the worshipper*). This nom. occurs several times in the RV., and is always analysed in the same way by the Padapāṭha. On the other hand, three oblique cases of su-ávās *giving good help* occur (svávasam, svávasā, svávasas). Roth takes svávān to be a nom. of this stem irregularly formed by analogy for su-ávās (cp. 83, 2 a). I follow the Pada text as the meaning is sufficiently good. Final ān, which regularly becomes āñ before vowels (39), sometimes undergoes the same change before y (40, 4). rakṣásas has the accent of a m. in as (83, 2 a); the n. form is rákṣāmsi. yātudhānān is added, as is often the case, without

a connecting *ca*: cp. note on *rayim*, in i. 1, 3 a; note that the Sandhi of *ān* before vowels (39) does not apply at the end of an internal Pada. If *Savitṛ* in this stanza is connected with morning rather than evening, *ásthāt* would here be equivalent to *úd asthāt*; cp. RV. vi. 71, 4: *úd u śyá deváh Savitá dāmunā hīraṇyapāṇiḥ pratidoṣām ásthāt* that god *Savitṛ*, the domestic friend, the golden-handed, has arisen towards eventide; it may, however, be equivalent to *á asthāt*, that is, he has mounted his car, cp. 4 c. *grṇānās*: pr. pt. *Ā.*, with ps. sense, of 1. *gr̥ sing, greet.*

११ ये ते पन्थाः सवितः पूव्यासौ ये । ते । पन्थाः । सवितरिति । पूव्यासः ।
 ऋणवः सुष्ठता अन्तरिक्षे । अरिणवः । सुसुष्ठताः । अन्तरिक्षे ।
 तेभिर्नो अद्य पथिभिः सुगेभी तेभिः । नः । अद्य । पथिभिः सुगेभिः ।
 रक्षा च नो अधि च ब्रूहि देव ॥ रक्ष । च । नः । अधि । च । ब्रूहि । देव ॥

11 *yé tepánthāḥ, Savitāḥ, pūrviāso,* Thine ancient paths, O *Savitṛ*,
areṇávaḥ súkṛtā antárikṣe, the dustless, the well made, in the
tébhir nō adyá pathibhiḥ sugé- air, (going) by those paths easy to
bhī traverse protect us to-day, and speak
rākṣā ca no, ádhi ca brūhi, for us, O god.
deva.

te: the dat. and gen. of *tvām*, is always unaccented; while *té*, N. pl. m. and N. A. du. f. n. of *tá*, is always *té*. *pánthās*: N. pl. of *pánthā*, m. *path*, which is the only stem (not *pánthān*) in the RV. (99, 1 a). *Savitāḥ*: when final *Visarjaniya* in the *Saṃhitā* text represents original *r*, this is always indicated by the word being written with *r* followed by *iti* in the Pada text; here *Savitar itī*. *’reṇávas*: the initial *a* must be restored (see note on *Ágne*, i. 1, 9 b; but *a* is not elided after *o* in *c* and *d*); on the accent of a Bv. formed with privative *a*, see p. 455, c a. *sú-kṛtās*: *Karmadhārayas*, in which the first member is an adv. and the last a pp., accent the former; p. 456, 1 a. *tébhis*: inst. of *tá*, p. 106; p. 457, 11 b. In *c nō adyá* should be pronounced because *e* and *o* are shortened before *a* (p. 437, a 4); this rule does not apply when *e* and *o* are separated from *a* by the caesura; hence in *d ō, ádhi* should be pronounced. *sugébhī*: see 47. The final *a* of *rākṣā* is lengthened because the

second syllable of the Pada favours a long vowel. *ádhi . . . brūhi : be our advocate* ; the meaning of this expression is illustrated by other passages : in i. 123, 8 Savitr̥ is besought to report to Sūrya that his worshippers are sinless ; in vii. 60, 2 Sūrya is implored to make a similar report to the Ādityas.

MARÚTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (*gaṇá, śárdhas*), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 33) and of Pṛṣṇi, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven ; but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodaśī is always mentioned in connexion with them ; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to : they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning : all the five compounds of *vidyút* in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet *ṛṣṭi-vidyut lightning-speared* shows. They also have golden axes. They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (*khādī*) are peculiar to them. The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty ; young and unaging ; dustless, fierce, terrible like lions, but also playful like children or calves.

The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble ; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain : they cover the eye of the sun with rain ; they create darkness with the cloud when they shed rain ; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunden

storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

They are several times called singers: they are the singers of heaven; they sing a song; for Indra when he slew the dragon, they sang a song and pressed Soma. Though primarily representing the sound of the winds, their song is also conceived as a hymn of praise. Thus they come to be compared with priests, and are addressed as priests when in the company of Indra.

Owing to their connexion with the thunderstorm, the Maruts are constantly associated with Indra (ii. 12) as his friends and allies, increasing his strength and prowess with their prayers, hymns, and songs, and generally assisting him in the fight with Vṛtra. Indra indeed accomplishes all his celestial exploits in their company. Sometimes, however, the Maruts accomplish these exploits alone. Thus they rent Vṛtra joint from joint, and disclosed the cows.

When not associated with Indra, the Maruts occasionally exhibit the maleficent traits of their father Rudra. Hence they are implored to ward off the lightning from their worshippers and not to let their ill-will reach them, and are besought to avert their arrow and the stone which they hurl, their lightning, and their cow- and man-slaying bolt. But like their father Rudra, they are also supplicated to bring healing remedies. These remedies appear to be the waters, for the Maruts bestow medicine by raining.

The evidence of the RV. indicates that the Maruts are Storm-gods. The name is probably derived from the root *mar*, *to shine*, thus meaning 'the shining ones'.

i. 85. Metre: Jagatī; 5 and 12 Triṣṭubh.

१ प्र ये शुभन्ति जनयो न सप्तयो प्र । ये । शुभन्ति । जनयः । न । सप्तयः ।
यामनुद्रस् सूनवः सुदंससः । यामन । नुद्रस् । सूनवः । सुदंससः ।
रोदसी हि मरुतश्चिरे वृधे रोदसी इति । हि । मरुतः । चिरे ।
मदन्ति वीरा विदधेषु घृष्वयः ॥ वृधे ।
मदन्ति । वीराः । विदधेषु । घृष्वयः ॥

1 prā yé śumbhante, jānayo ná,
sáptayo
yāman, Rudrásya sūnávaḥ su-
dāmsasaḥ,

*The wondrous sons of Rudra,
the racers, who on their course
adorn themselves like women, the
Maruts have indeed made the two*

ródasī hí Marútaś cakriré vṛ- *worlds to increase. The impetuous*
dhé. *heroes rejoice in rites of worship.*

mádanti virá vidátheṣu ghṛṣṭva-
yah.

jánayas: 99, 1 a. yáman: loc., 90, 2. sudámsasas: accent, p. 455, 10 c a. cakriré: 3. pl. \bar{A} . pf. of kr; with dat. inf., p. 334, b. mádanti: with loc., 204, 1 a. vidátheṣu: the etymology and precise meaning of this word have been much discussed. It is most probably derived from vidh *worship* (cp. p. 41, f. n. 1), and means *divine worship*.

२ त उचितासी माहे रुद्रासो अधि चक्रिरे सदः । दिवि रुद्रासो अधि चक्रिरे सदः ।
अर्चन्तो अर्कं जनयन् इन्द्रियम् अर्चन्तः । अर्कम् । जनयन्तः । इन्द्रियम् ।
अधि श्रियो दधिरे पृश्निमातरः ॥ अधि । श्रियः । दधिरे । पृश्निमातरः ॥

2 tá ukṣitāso mahimānam āśata: *They having waxed strong have*
divi Rudrāsoādhī cakrire sādah. *attained greatness: in heaven the*
ārcanto arkām, janáyanta indri- *Rudrus have made their abode.*
yām, *Singing their song and generating*
ādhi śriyo dadhire Pṛśnimā- *the might of Indra, they whose*
tarah. *mother is Prśni have put on glory.*

té: N. pl. m. of tá *that*, 110. ukṣitāsas: pp. of 2. ukṣ (= vaks) *grow*. āśata: 3. pl. \bar{A} . root ao. of amś *attain*. Rudrāsas: the Maruts are often called 'Rudras' as equivalent to 'sons of Rudra'. ādhi: prp. with the loc. divi; 176, 2. janáyanta indriyām: that is, by their song. ādhi dadhire: 3. pl. \bar{A} . pf. of ādhi dhā, which is especially often used of putting on ornaments. śriyas: A. pl. of śrī *glory*; referring to the characteristic brilliance of the Maruts.

३ गोमातरो यच्छुभयन्ते अज्जिभिस् गोमातरः । यत् । शुभयन्ते । अज्जिभिः ।
तनूषु शुभा दधिरे विरक्ततः । तनूषु । शुभाः । दधिरे । विरक्ततः ।
बाधन्ते विश्वममितातिनमप बाधन्ते । विश्वम् । अमितातिनम् । अप ।
वर्त्तान्वेषामनु रीयते घृतम् ॥ वर्त्तानि । एषाम् । अनु । रीयते । घृतम् ॥

8 gómātaro yác chubháyantē añjī-
 bhis,
 tanūṣu śubhrā dadhire virúk-
 mataḥ.
 bádhan̄te víśvam abhimātínam
 ápa.
 vártmāni eṣām ánu rīyate
 ghṛtām.

*When they whose mother is a cow
 deck themselves with ornaments,
 shining they put on their bodies
 brilliant weapons. They drive off
 every adversary. Fatness flows
 along their tracks.*

gómātaras : as the sons of the cow Práni. yác chubháyante : Sandhi, 53. dadhire : pf. with pr. sense, *they have put on = they wear*. ápa : prp. after the vb. and separated from it by other words, 191 f; p. 468, 20. ánu rīyate : 3. pl. Ā. pr. of ri *flow*. ghṛtām : *ghee* = fertilizing rain. The meaning of d is : the course of the Maruts is followed by showers of rain. eṣām : unemphatic G. pl. m. of ayám, p. 452, 8 B c.

8 वि ये भ्राजन्ते सुमखास ऋष्टिभिः वि । ये । भ्राजन्ते । सुऽमखासः । ऋष्टि
 प्रच्यावयन्तो अच्युता चिदोजसा । ऽभिः ।
 मनोजुवो यच्चरतो रथेष्वाम्ना प्रऽच्यवयन्तः । अच्युता । चित् । औजसा ।
 वृषव्रातासः पृषतीरयुग्धम् ॥ मनःऽजुवः । यत् । मरुतः । रथेषु । आ ।
 वृषव्रातासः । पृषतीः । अयुग्धम् ॥

4 ví yé bhrájante sūmakhāsa ṛṣṭi-
 bhiḥ,
 pracyāváyanto ácyutā cid ójasā,
 manojúvo yán, Maruto, rá-
 theṣu á
 vṛṣavratāsaḥ pṛṣatīr áyug-
 dhuam ;

*Who as great warriors shine
 forth with their spears, overthrow-
 ing even what has never been over-
 thrown with their might : when ye,
 O Maruts, that are swift as thought,
 with your strong hosts, have yoked
 the spotted mares to your cars,*

sūmakhāsas : a Karmadhāraya cd. according to its accent (cp. p. 455 10 c a), but the exact meaning of makhā is still somewhat uncertain. pra-cyāváyantas : pr. pt. of cs. of cyu *move* ; though this cs., which occurs frequently in the RV., always has a long

radical vowel in the Samhita text, it invariably has a short vowel in the Padapāṭha. **Marutas**: change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. **manojūvas**: N. pl. radical ū stem *mano-jū*, 100, II a (p. 88). **rātheṣu ā**: 176, 2. **pṛṣatis**: the spotted mares that draw the cars of the Maruts. **āyugdhvam**: 2. pl. *Ā*. root *ao*. of *yuj* *yoke*.

५ प्र यद्रथेषु पृषतीरयुग्ध्वं	प्र । यत् । रथेषु । पृषतीः । अयुग्ध्वम् ।
वाजे अद्रिं मरुतो रंहयन्तः ।	वाजे । अद्रिम् । मरुतः । रंहयन्तः ।
उतारुषस्य वि स्थन्ति धारां	उत । अरुषस्य । वि । स्थन्ति । धाराः ।
चर्मैवोदभिर्मुन्दन्ति भूमं ॥	चर्मैऽह्व । उदऽभिः । वि । उन्दन्ति । भूमं ॥

5 <i>prā yád rātheṣu pṛṣatīr āyug-</i>	<i>when ye have yoked the spotted</i>
<i>dhvam,</i>	<i>mares before your cars, speeding, O</i>
<i>vāje ādrim, Maruto, ramhā-</i>	<i>Maruts, the stone in the conflict,</i>
<i>yantah,</i>	<i>they discharge the streams of the</i>
<i>utāruṣasya ví ṣanti dhārās</i>	<i>ruddy (steed) and moisten the earth</i>
<i>cārmēvodābhir ví undanti bhū-</i>	<i>like a skin with waters.</i>
<i>ma.</i>	

āyugdhvam: with loc., cp. 204, 1 b. **ādrim**: the Maruts hold lightning in their hands and cast a stone. **utā**: here comes before the first instead of the second of two clauses, as *ca* sometimes does (p. 228, 1). **āruṣasya**: the ruddy steed of heaven; cp. v. 83, 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their *ruddy steed* (*vājī āruṣaḥ*) is spoken of. **ví ṣanti**: 3. pl. pr. of *sā bind*; Sandhi, 67 a; change back from 2. to 3. prs.; cp. 4 c d. **undanti**: 3. pl. pr. of *ud wet*. **bhūma**: N. of *bhūman* n. *earth* (but *bhūmán* m. *abundance*).

६ आ वो वहन्तु सप्तयो रघुपत्नी	आ । वः । वहन्तु । सप्तयः । रघुऽपत्नयः ।
रघुपत्नानः प्र जिगात बाहुभिः ।	रघुऽपत्नानः । प्र । जिगात । बाहुभिः ।
सीदता बर्हिर्ब वः सदेकृतं	सीदत । आ । बर्हिः । उ । वः । सदेः ।
मादयध्वं मरुतो मध्वो अन्धसः ॥	हृतम् । मादयध्वम् । मरुतः । मध्वः । अन्धसः ॥

- 6 á vo vahantu sáptayo raghu- *Let your swift-gliding racers*
 śyádo; *bring you hither. Swift-flying come*
 raghupátvānaḥ prá jigāta bāhú- *forward with your arms. Sit down*
 bhiḥ. *on the sacrificial grass: a wide*
 sídatá barhír: urú vaḥ sádas *seat is made for you. Rejoice, O*
 kṛtām. *Maruts, in the sweet juice.*
 mādáyadhvam, Maruto, mād-
 vō ándhasaḥ.

raghu-śyádas: Sandhi, 67 b. raghupátvānas: as belonging to this Pāda to be taken with prá jigāta (gā go). bāhúbhis: with outstretched arms as they drive. sídata á: 2. pl. ipv. pr. of sad sit with prp. following (p. 468, 20). sádas: Sandhi, 48, 2 a. kṛtām: as finite vb., 208. mādáyadhvam: cs. of mad rejoice, with gen., 202 A b. mādhas: gen. n. of mādhu, p. 81, f. n. 12; the sweet juice is Soma.

- ७ तेऽवर्धन्त स्वतवसो महित्वना । त । अवर्धन्त । स्वतवसः । महित्वना ।
 नाकं तस्थुर्ब्रु चक्रिरे सदः । आ । नाकम् । तस्थुः । उरु । चक्रिरे । सदः ।
 विष्णुर्द्वाववृषणं मदच्युतं । विष्णुः । यत् । ह । आवत् । वृषणम् ।
 वयो न सीदन्नधि बर्हिषि प्रिये ॥ मदच्युतम् ।
 वयः । न । सीदन् । अधि । बर्हिषि ।
 प्रिये ॥

- 7 tè 'vardhanta svátavaso mahi- *Self-strong they grew by their*
 tvanā: *greatness: they have mounted to the*
 á nákaṁ tasthúr; urú cakrire *firmament; they have made for them-*
 sádaḥ. *selves a wide seat. When Viṣṇu*
 Viṣṇur yád dhávad vṛṣaṇam *helped the bull reeling with intoxi-*
 madacyútam, *cation, they sat down upon their*
 váyo ná sídann ádhi barhíṣi *beloved sacrificial grass like birds.*
 priyé.

tè 'vardhanta: Sandhi accent, p. 465 17, 3. mahitvanā: inst. of mahitvaná, p. 77, f. n. 8 á tasthúr: vb. of a principal sentence

accented according to p. 468, β. Viṣṇu: the mention of wide space (a conception intimately connected with Viṣṇu, cp. *uru-gāyā*, &c.) in 6 c and 7 b has here probably suggested the introduction of Viṣṇu (i. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (Índrā-Viṣṇū) with Indra. dha: Sandhi, 54. ávat: 3. s. ipf. of *av* *favour*; Viṣṇu helps Indra, aided by the Maruts, in his conflicts. vṛṣan: dec., 90, 1; both this word and *madacyút* are applied to Soma as well as Indra, but the meaning of the vb. *av* and the use of the ipf. are in favour of Indra being intended, the sense then being: 'when Viṣṇu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.' váyas: N. pl. of *vi bird*. sīdan: unaugmented ipf. of *sad sit*.

२ शूरा इवेयुधयो न जग्मयः श्रवस्वो न पुतनासु चेतिरे । भयन्ते विश्वा मुवना मरुद्भ्यो राजान इव त्वेषसंदृशो नरः ॥	शूराऽइव । इत् । युयुधयः । न । ज- ग्मयः । श्रवस्वः । न । पुतनासु । चेतिरे । भयन्ते । विश्वा । मुवना । मरुत्भ्यः । राजानऽइव । त्वेषसंदृशः । नरः ॥
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3 śúrā ivéd yúyudhayo ná jágma- yah, śravasyávo ná pṛtanāsu yetire. bháyante víśvā bhúvanā Marúd- bhio : rājāna iva tveṣásamdr̥śo nárah.	<i>Like heroes, speeding like war- riors, like fame-seeking (men) they have arrayed themselves in battles. All creatures fear the Maruts: the men are like kings of terrible aspect.</i>
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iva: note how this pcl. interchanges with ná in this stanza. yetire: 3. pl. pf. *Ā.* of yat: 137, 2 a. bháyante: 3. pl. pr. *Ā.* of bhī *fear*; the pr. stem according to the bhū class is much commoner in the RV. than that according to the third class. Marúdbhyas: 201 A b. náras: the Maruts; N. pl. of *nṛ man*, 101, 1.

१ त्वष्टा यद्वज्रं सुकृतं हिरण्यं सहस्रमृष्टिं स्वपा अवर्तयत् ।	त्वष्टा । यत् । वज्रम् । सुकृतम् । हिर- ण्यम् ।
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अ॒न्त इ॒न्द्रो न॑र्यपा॒ंसि क॑र्त॒वे
इ॒ह॒वृ॒चं नि॑रपा॒मो॒ञ्जद॑र्ण॒वम् ॥

स॒हस्रं॑ऽभृष्टि॒म् । सु॒ऽअपा॑ः । अ॒वर्त॑यत् ।
ध॒त्ते । इ॒न्द्रः । नि॑र । अ॒पा॒ंसि । क॑र्त॒वे ।
अ॒ह॒न् । वृ॒चम् । निः । अ॒पाम् । अ॒ञ्ज॒त् ।
अ॒र्ण॒वम् ॥

9 Tvāṣṭā yād vājraṃ sūkṛtaṃ
hiranyāyaṃ
sahasrabhrṣṭim suāpā āvarta-
yat,
dhattā īndro nāriāpāmsi kār-
tave:
āhan Vṛtrāṃ, nīr apām aubjad
arṇavām.

When the skilful Tvaṣṭr had
turned the well-made, golden,
thousand-edged bolt, Indra took it
to perform manly deeds: he slew
Vṛtra, and drove out the flood of
waters.

The association of ideas connecting Indra with the Maruts is continued from 7 c d. That Tvaṣṭr fashioned Indra's bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b: āhann āhim, ānv apās tatarda; Tvāṣṭā asmai vājraṃ svaryāṃ tatakṣa he slew the serpent, he released the waters; Tvaṣṭr fashioned for him the whizzing bolt. dhatté: 3. s. pr. Ā. used in the past sense (212 A 2). kártave: dat. inf. of purpose, in order to perform (kr), 211. nāryāpāmsi is here and in viii. 96, 19 analysed by the Pada text as nāriāpāmsi. The only possible sense of these words would be *deeds against the hero* (Vṛtra). On the other hand nāryāni appears once (vii. 21, 4) and nāryā twice (iv. 19, 10; viii. 96, 21) as an attribute of āpāmsi; the epithet nāryāpasam, analysed by the Padapāṭha (viii. 93, 1) as nārya-apasam *doing manly deeds* is applied to Indra. It thus seems preferable to make the slight emendation nāryāpāmsi (to be read nāriāpāmsi) in the Samhitā text, and nāryā/āpāmsi in the Pada text. nīr aubjat: 8. s. ipf. of ubj force (cp. 23 c).

१० ऊ॒र्ध्वं नु॒नुद्रे॑ऽव॒तं त॒ ओज॑सा
दा॒वृ॒हा॒णं चि॑द्वि॒मि॒दुर्वि॑ प॒र्वत॑म् ।
ध॒म॒न्तो वा॒णं म॒रुतः॑ सु॒दान॑वो

ऊ॒र्ध्वम् । नु॒नुद्रे॑ । अ॒व॒तम् । त॑ । ओज॑सा ।
द॒वृ॒हा॒णम् । चि॒त् । वि॒मि॒दुः । वि॒ ।
प॒र्वत॑म् ।

मदे सोमस्य रस्त्राणि चक्रिरे ॥ धमन्तः । वाणम् । मृतः । सुदानवः ।
मदे । सोमस्य । रस्त्राणि । चक्रिरे ॥

10 ūrdhvām nunudre avatām tā They have pushed up the well
ōjasā; with might; they have split even
dāḍṛhāṇām oid bibhidur ví pār- the firm mountain. Blowing their
vatam. pipes the bountiful Maruts have
dhāmanto vāṇām Marútaḥ sudā- performed glorious deeds in the
navo intoxication of Soma.
māde sōmasya rāṇiāni cakrire.

ūrdhvām : have pressed (the bottom) upward, that is, overturned, poured out; avatām : the cloud; = they have shed rain. dāḍṛhāṇām : pf. pt. Ā. of dṛh make firm, with long red. vowel (139, 9), shortened in the Pada text. bibhidur ví : p. 468, 20. párvatam : cloud mountain; another way of saying the same thing. dhāmantas : with reference to the sound made by the Maruts; cp. ārcantas, 2c. māde sōmasya : Indra is constantly said to perform his mighty deeds in the intoxication of Soma, so his associates the Maruts are here similarly described.

9 जिह्मं नुनुद्रे ऽवतं तथा दिशा- जिह्मम् । नुनुद्रे । अवतम् । तथा । दिशा ।
सिञ्चन्नुत्सं गोतमाय तृष्णजे । असिञ्चन् । उत्सम् । गोतमाय । तृष्णजे ।
आ गच्छन्तीमवसा चित्रभानवः आ । गच्छन्ति । ईम् । अवसा । चित्र
कामं विप्रस्य तर्पयन्त धामभिः ॥ ऽभानवः ।
कामम् । विप्रस्य । तर्पयन्त । धामभिः ॥

1 jihmām nunudre avatām tāyā They have pushed athwart the
diśā : well in that direction : they poured
āsiñcann ūtsam Gótamāya tṛṣ- out the spring for the thirsty
ṇāje. Gotama. Of brilliant splendour
ā gachantīm āvasā citrabhāna- they approach him with help; may
vaḥ : they satisfy the desire of the sage
kāmaṁ viprasya tarpayanta by their powers.
dhāmabhiḥ.

jihmám : so as to be horizontal and pour out the water, much the same as *ūrdhvám* in 10 a. *táyā diśá* : this expression is obscure ; it may mean, in the quarter in which Gotama was ; cp. 199 A 4. *im* : *him*, Gotama, p. 220. *víprasya* : of Gotama. *tarpayanta* : cs. of *trp* *be pleased* ; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

१२ या वः शर्मं शशमा॒नाय॒ सन्ति॒ या । वः । शर्मं । शश॒मा॒नाय॒ । सन्ति॒ ।
 त्रि॒धातू॒नि दा॒शुषे॑ य॒क्ताधि॑ । त्रि॒धातू॒नि । दा॒शुषे॑ । य॒क्त॒ । अ॒धि ।
 अ॒स्मभ्यं॑ ता॒नि म॒रुतो॑ वि य॒न्त अ॒स्मभ्य॑म् । ता॒नि । म॒रुतः॑ । वि । य॒न्त ।
 र॒यिं नो॑ ध॒त्त वृ॒षणः॑ सु॒वीर॑म् ॥ र॒यिम् । नः । ध॒त्त॒ । वृ॒षणः॑ । सु॒वीर॑म् ॥

12 yá vaḥ śárma śásamānāya sánti, The shelters which you have for
 tridhātūni dāśuṣe yachataādhī. the zealous man, extend them three-
 asmábhyam tāni, Maruto, ví fold to the worshipper. Extend
 yanta. them to us, O Maruts. Bestow on
 rayim no dhatta, vṛṣaṇaḥ, su- us wealth together with excellent
 víram. heroes, mighty ones.

śárma : N. pl. n. (90, 2) *śásamānāya* : pf. pt. *Ā.* of *śam* labour. *tridhātūni* : used appositionally (198). *dāśuṣe* : dat. of *dāśváms*, 157 b. *yachata ādhi* : prp. after vb., p. 468, 20 ; ipv. pr. of *yam* stretch. *asmábhyam* : p. 104. *ví yanta* : 2. pl. ipv. root ao. of *yam* stretch (cp. p. 172, 5). *dhatta* : 2. pl. ipv. of *dhā* put (p. 144 B b). *su-víram* : that is, accompanied by warrior sons ; cp. *vīrávattamam*, i. 1, 3 c.

VÍṢṆU

This deity occupies a subordinate position in the RV., being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets 'wide-going' (*uru-gāyá*) and 'wide-striding' (*uru-kramá*). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or

mortal ken. His highest step is like an eye fixed in heaven; it shines brightly down. It is his dear abode, where pious men and the gods rejoice. There can be no doubt that these three steps refer to the course of the sun, and in all probability to its passage through the three divisions of the world: earth, air, and heaven. Viṣṇu sets in motion like a revolving wheel his ninety steeds (= days) with their four names (= seasons), an allusion to the three hundred and sixty days of the solar year. Thus Viṣṇu seems to have been originally a personification of the activity of the sun, the swiftly-moving luminary that with vast strides passes through the whole universe. Viṣṇu takes his steps for man's existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Viṣṇu is his friendship for Indra, with whom he is often allied in the fight with Vṛtra. In hymns addressed to Viṣṇu alone, Indra is the only other deity incidentally associated with him. One hymn (vi. 69) is dedicated to the two gods conjointly. Through the Vṛtra myth the Maruts, Indra's companions, are drawn into alliance with Viṣṇu, who throughout one hymn (v. 87) is praised in combination with them.

The name is most probably derived from *viṣ* *be active*, thus meaning 'the active one'.

i. 154. Metre: Triṣṭubh.

१ विष्णोर्नु कं वीर्याणि प्र वीचं	विष्णोः । नु । कम् । वीर्याणि । प्र ।
यः पार्थिवानि विममे रजांसि ।	वीचम् ।
यो अस्त्रमायदुत्तरं सधस्त्रं	यः । पार्थिवानि । विऽममे । रजांसि ।
विचक्रमाणस्त्रेधोरुगायः ॥	यः । अस्त्रमायत् । उत्तरम् । सधस्त्रम् ।
	विऽचक्रमाणः । त्रेधा । उरुऽगायः ॥

1 Viṣṇor nú kaṁ vīrīāṇi prā vo-	I will now proclaim the heroic
cam,	powers of Viṣṇu, who has measured
yāḥ pārthivāni vimamé rājāṁsi;	out the terrestrial regions; who
yó āskabhāyad úttaram sadhā-	established the upper gathering-
stham,	place, having, wide-paced, strode
vīcakramāṇās trēdhórugāyāḥ.	out triply.

kaṁ : this pcl. as an encl. always follows nú, sú or hí (p. 225, 2).
vīrīāṇi : the syllable preceding the so-called independent Svarita

word to mean a beast of prey such as a lion; but though *bhīmá* occurs as an attribute both of *simhá lion* and of *vṛṣabhá bull* in the RV., *giriṣṭhá* is found three or four times applied to the latter and never to the former, and in the next stanza Viṣṇu is called a 'mountain-dwelling bull'; hence the simile appears to allude to a bull rather than a lion. *ku-cará*: Yaska, followed by Sāyaṇa, has two explanations of this word, *doing ill* (*ku* = *kutsitaṃ karma blameworthy deed*) or *going anywhere* (*kva ayam na gachati where does he not go?*). Note that the word is not analysed in the Pada text because *ku* does not occur as an independent word. Sāyaṇa has two explanations of *giriṣṭhás*: *dwelling in a lofty world* or *always abiding in speech* (*giri* as loc. of *gir*) *consisting of Mantras*, &c. (!); on the inflexion see 97, 2; note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. *vikrámanesu*: note that the final vowel of the Pada must be restored at the junction with the next Pada. *adhi-kṣiyánti*: the root 1. *kṣi* follows the ad class (*kṣéti*) when it means *dwell*, but the *bhū* class (*kṣáyati*) when it means *rule over*. With c and d cp. what is said of Savitr̥ in i. 35, 5.

३ प्र विष्णवे शूषमेतु मन्त्रं
गिरिक्षितं उरुगायाय वृष्णे ।
य इदं दीर्घं प्रयतं सधस्थम्
एको विममे त्रिभिरित्यदेभिः ॥

प्र । विष्णवे । शूषम् । एतु । मन्त्रं ।
गिरिऽक्षितं । उरुऽगायाय । वृष्णे ॥
यः । इदम् । दीर्घम् । प्रयतम् । सध-
स्थम् ।
एकः । विऽममे । त्रिऽभिः । इत् । पदेभिः ॥

3 prā Viṣṇave śūṣām etu mánma, *Let my inspiring hymn go forth*
girikṣita urugāyāya vṛṣṇe, *for Viṣṇu, the mountain-dwelling*
yá idám dīrghám práyataṃ sa- *wide-pacing bull, who alone with*
dhástham *but three steps has measured out*
ōko vimamé tribhīr it padé- *this long far-extended gathering-*
bhiḥ ; *place ;*

śūṣām: the ū must be slurred disyllabically (= ॐ). idám sadhástham: of course the earth as opposed to úttaram sadhástham in 1 c. ékas and tribhís are antithetical. íd emphasizes the latter

word: *with only three*. The second Pāda of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viṣṇu, in the latter to the wild beast to which Viṣṇu is compared: *girikṣīt* = *giriṣṭhā*; *urugāyā* = *kucarā*; *vṛṣaṇ* = *mṛgō bhīmāh*. This correspondence of *kucarā* (besides V.'s alternative exclusive epithet *urukramā* in 5c and elsewhere) confirms the explanation of *urugāyā* as *wide-pacing* from *gā go* (Yaska, *mahāgati having a wide gait*), and not *widely sung* from *gā sing* (Sāyaṇa).

४ यस्त्रिंशी पूर्णा मधुना पदान्य यस्त्रिं । त्रीं । पूर्णा । मधुना । पदानि ।
 अक्षीयमाणा स्वधया मदन्ति । अक्षीयमाणा । स्वधया । मदन्ति ।
 य उ त्रिधातुं पृथिवीमुत वाम यः । ऊं इति । त्रिधातुं । पृथिवीम् ।
 एको दाधार भुवनानि विश्वा ॥ उत । वाम ।
 एकः । दाधार । भुवनानि । विश्वा ॥

4 yāsya trī pūrṇā mādhunā pa- Whose three steps filled with
 dāni mead, unfailing, rejoice in bliss;
 ākṣīyamāṇā svadhāyā mādanti; and who in threefold wise alone
 yā u tridhātu prthivīm utā has supported earth and heaven,
 dyām and all beings.
 éko dādhāra bhūvanāni viśvā.

trī: n. pl. of trī (105, 3). padāny: the final vowel of the Pāda must be restored; cp. 2c. pūrṇā: cp. p. 308 d. ākṣīyamāṇā: never failing in mead; the privative pcl. a is almost invariably accented in Karmadhārayas, p. 456 a (top); such negative eds. are not analysed in the Pāda text. svadhāyā: inst. with verbs of rejoicing (p. 308 c). mādanti: his footsteps rejoice, that is, those dwelling in them do so. u: = also (p. 221, 2). tri-dhātu: this n. form is best taken adverbially = tredhā in 1 d, in a threefold way, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following earth and heaven. ékas: alone in antithesis to viśvā, cp. 3 d. dādhāra: pf. of dhṛ, with long red. vowel (139, 9), which is here not shortened in the Pāda text.

तदस्य प्रियममि पाथी अश्नां तत् । अस्य । प्रियम् । अमि । पाथः ।
 नरो यत्र देवयवो मदन्ति । अश्नाम् ।
 उरुकमस्य स हि बन्धुरित्या नरः । यत्र । देवयवः । मदन्ति ।
 विष्णोः पदे परमे मध्व उत्तः ॥ उरुकमस्य । सः । हि । बन्धुः । इत्या ।
 विष्णोः । पदे । परमे । मध्वः । उत्तः ॥

5 tād asya priyām abhī pātho I would attain to that dear
 āsyām, domain of his, where men devoted
 náro yātra devayávo mādanti: to the gods rejoice: for that,
 urukramásya sá hí bāndhur truly akin to the wide-strider, is a
 itthá, well of mead in the highest step
 Viṣṇoḥ padé paramé mādhya of Viṣṇu.
 útsaḥ.

abhī āsyām: op. root ao. of amś reach. yātra: in the third step of Viṣṇu = heaven, where the Fathers drink Soma with Yama (cp. i. 35, 6). náras: that is, pious men who dwell in heaven; N. pl. of nṛ, 101, 1. sá: referring to pāthas is attracted in gender to bāndhus, 194, 3. itthá: p. 218. mādhyas (gen., p. 81, n. 12): cp. 4a, where the three steps are filled with mead; but the third step is its special abode.

६ ता वां वास्तून्नुग्मसि गमथ्ये ता । वाम् । वास्तूनि । उग्मसि । गमथ्ये ।
 यत्र गावो भूरिशृङ्गा अयासः । यत्र । गावः । भूरिशृङ्गाः । अयासः ।
 अत्राह तदुगयस्य वृष्णः अत्र । अह । तत् । उगयस्य । वृष्णः ।
 परमं पदमव भाति भूरि ॥ परमम् । पदम् । अव । भाति । भूरि ॥

6 tā vām vāstūni uśmasi gāma- We desire to go to those abodes
 dhyaī, of you two, where are the many-
 yātra gāvo bhūriśṛṅgā ayāsaḥ: horned nimble kine: there indeed
 ātrāha tād urugāyāsya vṛṣṇaḥ that highest step of the wide-pacing
 paramāṃ padām āva bhāti bull shines brightly down-
 bhūri.

vām : *of you two*, that is, of Indra and Viṣṇu. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viṣṇu alone ; this dual also anticipates the joint praise of these two gods as a dual divinity (Índrā-Viṣṇū) in the first two stanzas of the next hymn (i. 155). uśmasi : 1. pl. pr. of *vaś desire* (184, 2a). gām-adhyai : dat. inf., p. 193, 7. gāvas : N. pl. of *gó cow* (102, 2) ; it is somewhat doubtful what is meant by the cows ; they are explained by Yāska and Sāyaṇa as rays ; this is a probable sense, as the rays of dawn are compared with cattle, and something connected with sunlight is appropriate to the third step of Viṣṇu, the realm of light. Roth explains gāvas as stars, but there is little to support this interpretation. bhūri-śrīṅgās : *many-horned* would allude to the diffusion of the sunbeams in many directions. ayāsas : this form is understood as a N. pl. of *aya* (from *i go*) by Yāska, who explains it as *ayanās moving*, and by Sāyaṇa as *gantāras goes* = *ativistṛtās very widely diffused* ; but the occurrence of the A. s. ayāsam, the G. pl. ayāsām, as well as the A. pl. ayāsas, indicates that the stem is *ayās* ; while its use as an attribute of *siṃhā lion*, *ásva horse*, and often of the Maruts, shows that the meaning must be *active, swift, nimble*. áha : on the use of this pcl. see p. 216. vṛṣṇas : cp. 3 b.

DYÁVĀ-PṚTHIVĪ

Heaven and Earth are the most frequently named pair of deities in the Rv. They are so closely associated that, while they are invoked as a pair in six hymns, Dyáuś is never addressed alone in any hymn, and Pṛthivī in only one of three stanzas. The dual compound Dyāvā-Pṛthivī, moreover, occurs much oftener than the name of Dyáuś alone. Heaven and Earth are also mentioned as *ródasī the two worlds* more than 100 times. They are parents, being often called *pitārā, mātārā, jánitṛī*, besides being separately addressed as 'father' and 'mother'. They have made and sustain all creatures ; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended ; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities

are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

i. 160. Metre: Jagatī.

१ ते हि द्यावापृथिवी विश्वशंभुव	ते इति । हि । द्यावापृथिवी इति । विश्व-
ऋतावरी रजसो धारयत्कवी ।	शंभुवा ।
सुजन्मनी धिषणे अन्तरीयते	ऋतावरी इत्युतऽवरी । रजसः । धार-
देवो देवी धर्मेणा सूर्यः शुचिः ॥	यत्कवी इति धारयत्ऽकवी ।
	सुजन्मनी इति सुजन्मनी । धिषणे इति ।
	अन्तः । इयते ।
	देवः । देवी इति । धर्मेणा । सूर्यः । शुचिः ॥

1 tó hí Dyāvā-Pr̥thivī viśváśam-	<i>These two, indeed, Heaven and</i>
bhuvā,	<i>Earth, are beneficial to all, observing</i>
ṛtāvārī, rājaso dhārayātkavī :	<i>order, supporting the sage of the air :</i>
sujānmanī dhiṣāṇe antár iyate	<i>between the two divine bowls that</i>
devó devī dhārmaṇā Sūriāḥ	<i>produce fair creations the divine</i>
śúcīḥ.	<i>bright Sūrya moves according to</i>
	<i>fixed law.</i>

The first two Pādas form an independent sentence; otherwise hí (p. 252) would accent iyate in c. Dyāvā-Pr̥thivī: on the accent, and treatment in the Pada text, see note on i. 85, 1 b. viśváśam-bhuvā: dec., p. 89; accent, note on i. 1, 4 b; final a and ā are never contracted with ṛ (19 a and note 5). ṛtā-varī: note that, when the final vowel of a cd. is Pragr̥hya, this is in the Pada text first indicated by iti, and the cd. is then repeated and analysed; in the present case the suffix varī (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of ṛtā is treated as metrically lengthened. dhārayāt-kavī: a governing

ed. (189 A 2 a); the gen. *rājasas* is dependent on *-kavi*, probably = Agni, who (in x. 2, 7) is said to have been begotten by Dyāva-prthivī. *dhīṣāṇe*: the exact meaning of this word, here a designation of dyāva-prthivī, is uncertain. *antār iyate goes between* with acc.; the same thing is said of Savitr in i. 35, 9 b. *dhārman* n. *ordinance* (*dharmán* m. *ordainer*) is the only stem in the RV. (*dhárma* is a later one).

२ उ॒व्य॒च॒सा म॒हिनीं अ॒स॒द्यतां । उ॒व्य॒च॒सा । म॒हिनी॒ इति॑ । अ॒स॒द्यतां ।
 पि॒ता मा॒ता च॒ भुव॑नानि र॒क्षतः॑ । पि॒ता । मा॒ता । च॒ । भुव॑नानि । र॒क्षतः॑ ।
 सु॒धृष्ट॑मे वपु॒ष्ये न॒ रोद॑सी सु॒धृष्ट॑मे इति॑ सु॒धृष्ट॑मे । वपु॒ष्ये न॒ इति॑ ।
 पि॒ता यत्सी॑मभि रू॒पे रवा॑सयत् ॥ न । रोद॑सी इति॑ ।
 पि॒ता । यत् । सी॑म् । अ॒भि । रू॒पेः । रवा॑-
 सयत् ॥

2 *uruvyācasā mahinī asaścātā,* *As Father and Mother, far-ex-*
pitā mātā ca, bhūvanāni rakṣ- *tending, great, inexhaustible, the*
ataḥ. *two protect (all) beings. Like two*
sudhṛṣṭame vapuṣe ná ródasī, *most proud fair women are the two*
pitā yāt sīm abhī rūpāir āvāsa- *worlds, since the Father clothed*
yat. *them with beauty.*

uru-vyācasā: on the accent of this Bv. *having wide extension*, see p. 455 c a. The du. *a-saścāt-ā* is a Bv. (as the accent shows, p. 455 c a) *having no second*, while *ā-saścant* (also an epithet of Dyāva-prthivī) is a Karmadhāraya (p. 455, f. n. 2), *not a second = unequalled*. *su-dhṛṣṭame*: on the Pada analysis cp. note on i. 1, 1 c. *vapuṣyē*: cp. note on *vīryāni*, i. 154, 1 a. *pitā*: the god here meant as the father of Dyāva-prthivī may be Viśvakarman, who in RV. x. 81, 1. 2 is called 'our father' and is described as creating the earth and heaven. *sīm*: see p. 249. *abhī avāsayat*: ipf. cs. of 2. *vas wear*.

३ स व॒ह्निः पु॒चः पि॒त्रोः प॒वित्र॑वान् सः । व॒ह्निः । पु॒चः । पि॒त्रोः । प॒वित्र॑वान् ।
 पु॒नाति॑ धी॒रो भुव॑नानि मा॒यया॑ । पु॒नाति॑ । धी॒रः । भुव॑नानि । मा॒यया॑ ।

धेनुं च पृथ्निं वृषभं सुरेतसं धेनुं । च । पृथ्निम् । वृषभम् । सुरेतसम् ।
विश्वाहा शुक्रं पयो अस्व दुक्षत ॥ विश्वाहा । शुक्रम् । पयः । अस्व । धुक्षत ॥

3 sá váhniḥ putráḥ pitṛóḥ pavī- That son of the two parents, the
travān driver, the purifier, wisely purifies
punáti dhīro bhúvanāni mā- beings by his mysterious power.
yáyā. He has always milked from the
dhenúm ca pṛ́ṇim vṛṣabhám speckled cow and from the bull
suré́tasam abounding in seed his shining
viśvā́hā śukráṃ páyō asya duk- moisture.
ṣata.

putrás : by the son of the parents (Heaven and Earth) Agni is meant; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b; he is especially called *váhni* as the one who conveys (*vahati*) the gods to the sacrifice; he is very frequently called *pāvaká purifier* (a term seldom applied to any other deity); he purifies beings in his character of priest. *Saṃyā* thinks the Sun is meant, and explains *purifies* by *illuminates*. *dhenúm* : the term *cow* is often used in the RV. in the sense of earth. *ca* is here used with the first acc. instead of the second (cp. p. 228, 1). *vṛṣabhám* : Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). *su-ré́tasam* : alludes to the shedding of rain. *viśvā́hā* is a cd. adv. resulting from the juxtaposition of *viśvā áhā* as an acc. of time (cp. p. 300, 5) = *for all days* equivalent to *áhā viśvā* which also occurs. *dukṣata* : unaugmented *sa* ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from *duh milk* (with two acc., 198, 2). The general meaning of *cd* is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.

४ अयं देवान् अपसामपसमो अयम् । देवानाम् । अपसाम् । अपः उत्तमः ।
यो ज्ञानं रोदसी विश्वं भुवा । यः । ज्ञानम् । रोदसी उत्ति । विश्व
वि यो ममे रजसी सुकृतूयया ऽशं भुवा ।

अ॒रि॒भिः स्त॒म्भ॒नेभिः॒ समानु॑चे ॥

वि। यः। म॒मे। रज॑सी॒ इति॑। सु॒क्रतुः॑ यया।

अ॒रि॒भिः। स्त॒म्भ॒नेभिः। स॒म॒। आ॒नु॒चे ॥

4 ayám devānām apāsām apās-
tamo

yó jajāna ródasī viśvāsam-
bhuvā.

vī yó mamé rájasī sukratūyāyā
ajārebhiḥ skāmbhanebhiḥ, sám
ānṛce.

*He of the active gods is the
most active who has created the two
worlds that are beneficial to all.
He who with insight has measured
out the two spaces (and upheld
them) with unaging supports, has
been universally praised.*

In this stanza (cp. 2) the father of Heaven and Earth is celebrated. apāsām : partitive gen. (p. 321, b a). vī . . . mamé : this expression is also used of Viṣṇu (see i. 154, 1. 3) and other gods. rájasī : the heavenly and the terrestrial spaces. The initial vowel of d must be restored. sám ānṛce : red. pf. of arc sing (139, 6), the Ā. being used in the ps. sense ; Sāyaṇa explains it in an act. sense as pūjitavān has honoured, which he further interprets to mean sthāpitavān has established !

५ ते नो॑ गु॒णानि॑ म॒हिनी॒ महि॑ अ॒वः
अ॒नं द्या॒वापृ॒थिवी॑ धा॒सथो॑ बृ॒हत् ।

येना॒भि छ॒ष्टीस्त॒तना॑म वि॒श्वहा॑
प॒नाय्य॑मो॒र्जी अ॒क्षे स॒मिन्व॑तम् ॥

ते इति॑ । नः । गु॒णानि॑ इति॑ । म॒हिनी॒
इति॑ । महि॑ । अ॒वः ।

अ॒नम् । द्या॒वापृ॒थिवी॑ इति॑ । धा॒स॒थः ।
बृ॒हत् ।

येन॑ । अ॒भि । छ॒ष्टीः । त॒तना॑म । वि॒श्वहा॑ ।
प॒नाय्य॑म् । ओ॒र्जः । अ॒क्षे इति॑ । स॒म॒ ।

इ॒न्व॒त॒म् ॥

5 té no gr̥ṇané, mahinī, máhi śrá-
vaḥ,

kṣatrām, Dyāvā-Pr̥thivī, dhū-
satho bṛhāt.

*So being lauded, O great ones,
bestow on us, O Heaven and Earth,
great fame and ample dominion.
Bring for us praiseworthy strength*

yénābhī kṛṣṭis tatānāma viś- *by which we may always extend*
 vāhā *over the peoples.*
 panāyiam ójō asmé sám inva-
 tam.

té: N. du. f., used anaphorically (p. 294, b). grṇāné: pr. pt. of 1. gr̥ sing, Ā. used in ps. sense. mahinī: there are six adjectives meaning *great*, formed from the root mah *be great*: by far the commonest is mäh (81); mahánt (85 a) is also common; mahá and mahín are not common, but are inflected in several cases; máhi and mahás (83, 2 a a) are used in the N. A. sing. only, the former very often, the latter rarely. kṣatrám: without ca. dhāsathas: 2. du. sb. s ao. (p. 162, 2) of dhā *bestow*, to be construed with the dat. nas. abhī . . . tatānāma: pf. sb. of tan *stretch* (140, 1, p. 156). viśvā-hā is an adv. formed with the suffix hā = dhā (p. 212 β) meaning literally *in every manner* = *always* (cp. viśvāhā in 3 d); on the accent cp. note on viśvátas in i. 1, 4 b. panāyia: see 162, 2. ójō: final o is pronounced short before ā (p. 437, a 4), but the rhythm of the break here (— ∪ —) is abnormal (p. 440, f. n. 6). asmé: properly loc. of vayám (p. 104), but also used as a dat., is Pragr̥hya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv, a secondary root produced by a transfer from the fifth class (i-nu) to the first, inv-a (133, 3 b).

ÍNDRA

Indra is invoked alone in about one-fourth of the hymns of the RV., far more than are addressed to any other deity; for he is the favourite national god of the Vedic people. He is more anthropomorphic on the physical side, and more invested with mythological imagery, than any other member of the pantheon. He is primarily a god of the thunderstorm who vanquishes the demons of drought or darkness, and sets free the waters or wins the light. He is secondarily the god of battle who aids the victorious Āryan in overcoming his aboriginal foes.

His physical features, such as body and head, are often referred to; after he has drunk Soma he agitates his jaws and his beard; and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (hári) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the

thunderbolt (*vájra*), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by *Tvaṣṭr*, being made of iron (*āyasá*), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of *vájra*, such as *vájra-bāhu bearing the bolt in his arm* and *vajrín wielder of the bolt* are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (*aṅkuśá*).

Having a golden car, drawn by two tawny steeds (*hári*), he is a car-fighter (*rathesṭhā*). Both his car and his steeds were fashioned by the *Rbhus*, the divine artificers.

As Indra is more addicted to Soma than any of the other gods, the common epithet 'Soma-drinker' (*Somapá*) is characteristic of him. This beverage stimulates him to carry out his warlike deeds; thus for the slaughter of *Vṛtra* he is said to have drunk three lakes of Soma. One whole hymn (x. 119) is a monologue in which Indra, intoxicated with Soma, boasts of his greatness and his might.

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as *Agni's*, appears to be *Dyaus*; but the inference from other passages is that he is *Tvaṣṭr*, the artificer among the gods. *Agni* is called Indra's twin brother, and *Pūṣan* (vi. 54) is also his brother. His wife, who is often mentioned, is *Indrāṇī*. Indra is associated with various other deities. The *Maruts* (i. 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet *Marútvant accompanied by the Maruts* is characteristic of him. *Agni* is the god most often conjoined with him as a dual divinity. Indra is also often coupled with *Varuṇa* (vii. 86) and *Vāyu*, god of Wind, less often with *Soma* (viii. 48), *Bṛhaspati* (iv. 50), *Pūṣan*, and *Viṣṇu*.

Indra is of vast size; thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might; and no one like him is known among the gods. Thus various epithets such as *śakrá* and *śáśvánt mighty, śáśvánti lord of might, śatákrātu having a hundred powers*, are characteristic of him.

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the *Maruts*, he attacks the chief demon of drought, usually called *Vṛtra*, but often also the serpent (*áhi*). Heaven and Earth tremble when the mighty combat takes place. With his bolt he shatters *Vṛtra* who encompasses the waters, hence receiving the exclusive epithet *apsu-jít conquering in the waters*. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers, while

lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (*pārvata*, *giri*), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters. Or the cloud is a rock (*ādri*) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also; they further appear under the names of udder (*ūdhar*), spring (*ūtsa*), cask (*kāvandha*), pail (*kóśa*). The clouds, moreover, appear as the fortresses (*púras*) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristically called the 'fort-destroyer' (*pūrbhīd*). But the chief and specific epithet of Indra is 'Vṛtra-slayer' (*Vṛtra-hán*), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Viṣṇu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Raksases or the Asuras.

With the release of the waters is connected the winning of light, sun, and dawn. Thus Indra is invoked to slay Vṛtra and to win the light. When he had slain Vṛtra, releasing the waters for man, he placed the sun visibly in the heavens. The sun shone forth when Indra blew the serpent from the air. There is here often no reference to the Vṛtra fight. Indra is then simply said to find the light; he gained the sun or found it in the darkness, and made a path for it. He produces the dawn as well as the sun; he opens the darkness with the dawn and the sun. The cows mentioned along with the sun and dawn, or with the sun alone, as found, released, or won by Indra, are here probably the morning beams, which are elsewhere compared with cattle coming out of their dark stalls. Thus when the dawns went to meet Indra, he became the lord of the cows; when he overcame Vṛtra he made visible the cows of the nights. There seems to be a confusion between the restoration of the sun after the darkness of the thunderstorm, and the recovery of the sun from the darkness of night at dawn. The latter feature is probably an extension of the former. Indra's connexion with the thunderstorm is in a few passages divested of mythological imagery, as when he is said to have created the lightnings of heaven and to have directed the action of the waters downwards. With the Vṛtra-fight, with the winning of the cows and of the sun, is also connected the gaining of Soma. Thus when Indra drove the serpent from the air, there shone forth fires, the sun, and Soma; he won Soma at the same time as the cows.

Great cosmic actions are often attributed to Indra. He settled the quaking mountains and plains. He stretches out heaven and earth like a hide; he holds asunder heaven and earth as two wheels are kept apart by

the axle; he made the non-existent into the existent in a moment. Sometimes the separation and support of heaven and earth are described as a result of Indra's victory over a demon who held them together.

As the destroyer of demons in combat, Indra is constantly invoked by warriors. As the great god of battle he is more frequently called upon than any other deity to help the Aryans in their conflicts with earthly enemies. He protects the Aryan colour and subjects the black skin. He dispersed 50,000 of the black race. He subjected the Dasyus to the Aryan, and gave land to the Aryan.

More generally Indra is praised as the protector, helper, and friend of his worshippers. He is described as bestowing on them wealth, which is considered the result of victories. His liberality is so characteristic that the frequent attribute *maghāvan bountiful* is almost exclusively his.

Besides the central myth of the *Vṛtra*-fight, several minor stories are connected with Indra. In various passages he is described as shattering the car of Uṣas, goddess of Dawn (iv. 51); this trait is probably based on the notion of Indra's bringing the sun when kept back by the delaying dawn. He is also said to have stopped the steeds of the Sun, apparently by causing the latter to lose a wheel of his car. Indra is further associated with the myth of the winning of Soma; for it is to him that the eagle brings the draught of immortality from the highest heaven. Another myth is the capture by Indra, with the help of Saramā, of the cows confined in a cave by demons called *Paṇis*.

Various stories which, though mixed with mythological elements, probably have an historical basis, are told of Indra's having fought in aid of individual protégés, such as king Sudās, against terrestrial foes.

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavisher of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father *Tvaṣṭṛ*. He forms a marked contrast to *Varuṇa*, the other great universal monarch of the RV., who wields passive and peaceful sway, who uniformly applies the laws of nature, who upholds moral order, and whose character displays lofty ethical features.

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term *verethraghna* (= *Vṛtrahán*) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the *Vṛtra*-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion *ind* may be connected with that in *ind-u drop*.

ii. 12. Metre: Triṣṭubh.

१ यो जा॒त ए॒व प्रथ॑मो मन॒स्वान्
दे॒वो दे॒वान्क्रा॑तु॒ना प॒र्यभू॑षत् ।
यस्त्वं शु॒ष्माद्रो॑द॒सी अ॒भ्यसे॑तां
नृ॒म॒ण्यस्त्वं म॒हा स ज॑ना॒स इन्द्रः॑ ॥

यः । जा॒तः । ए॒व । प्रथ॑मः । मन॒स्वान् ।
दे॒वः । दे॒वान् । क्रा॑तु॒ना । प॒रिऽअ॒भूषत् ।
यस्त्वं । शु॒ष्मात् । रो॑द॒सी इति॑ । अ॒भ्यसे॑-
ताम् ।

नृ॒म॒ण्यस्त्वं । म॒हा । सः । ज॒ना॒सः । इन्द्रः॑ ॥

1 yó jātá evá prathamó mánasvān
devó devān krátunā paryábhū-
ṣat ;
yásya śúṣmād ródasī ábhyase-
tām
nṛmṇásya mahná : sá, janāsa,
Índrah.

*The chief wise god who as soon
as born surpassed the gods in
power ; before whose vehemence the
two worlds trembled by reason of
the greatness of his valour : he,
O men, is Indra.*

evá : see p. 224, 2. mánas-vān : note that the suffix vān is not separated in the Pada text, as it is in pavitra-vān (i. 160, 3) ; had the Sandhi of the word, however, been máno-vān it would have been analysed as mánaḥśvān. devó devān : cp. i. 1, 5 c. paryá-bhūṣat : the exact meaning of the vb. pári bhūṣ is somewhat uncertain here, but as the greatness of Indra is especially emphasized in this hymn, *surpass* seems the most probable. Sayana explains it here as *encompassed with protection* ; in the AV. as *ruled over* ; in the TS. as *surpassed*. ródasī : the Pragrhya ī of duals is not shortened in pronunciation before vowels (p. 437, f. n. 3). ábhyasetām : ipf. of bhyas = bhī *be afraid of*, with abl. (p. 316, b). mahná : inst. of mahán *greatness* (cp. p. 458, 2). The refrain sá, janāsa, Índrah ends every stanza (except the last) of this hymn ; similarly víśvas-mād Índra úttarah ends all the twenty-three stanzas of x. 86.

२ यः पृथि॒वीं व्यथ॑माना॒मद्वृ॑हद्
यः पर्व॑ता॒न्प्रकु॑पितौ॒ अर॑म॒णात् ।
यो अ॒न्तरि॑चं वि॒ममे॑ वरी॒यो

यः । पृथि॒वीम् । व्यथ॑मानाम् । अ॒द्वृ॑हद् ।
यः । पर्व॑तान् । प्र॒कु॒पितान् । अ॒र॑म॒णात् ।
यः । अ॒न्तरि॑चम् । वि॒म॒मे । वरी॒यः ।

यो यामसंभ्रात जनास इन्द्रः ॥ यः । याम् । असंभ्रात् । सः । जनासः ।
इन्द्रः ॥

2 yāh prthivīm vyāthamānām Who made firm the quaking
ādr̥mhad, earth, who set at rest the agitated
yāh pārvatān prākupitāṁ āram- mountains ; who measures out the
ṇāt, air more widely, who supported
yō antārikṣam vimamé vāriyo, heaven : he, O men, is Indra.
yō dyām āstabhnāt : sá, janāsa,
Índrah.

yās : note that every Pada of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative prn. corresponding to the sá of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described. āramṇāt : ipf. of ram *set at rest*. vimamé vāriyas (cpv. of urú, 103, 2 a) : here the cpv. is used predicatively, *extended* so as to be *wider* ; cp. vi. 69, 5, where it is said of Indra and Viṣṇu : 'ye made the air wider and stretched out the spaces for us to live.' dyām : acc. of dyó sky. āstabhnāt : ipf. of stabh *prop* ; in this and the preceding stanza the ipf. of narration is used throughout excepting vimamé (a form of constant occurrence, cp. 154, 1. 8 ; 160, 4) : cp. 213 d (p. 343).

३ यो त्वाहिमारेणात्सप्त सिन्धून् यः । हत्वा । अहिम् । अरिणात् । सप्त ।
यो गा उदाजदपधा वलस्य । सिन्धून् ।
यो अरमनोरुन्तरिणि जजान यः । गाः । उतऽआर्जत् । अपऽधा । वलस्य ।
संवृक्समत्सु स जनास इन्द्रः ॥ यः । अरमनोः । अन्तः । अपिम् । जजान ।
समऽवृक् । समतऽसु । सः । जनासः । इन्द्रः ॥

8 yō hatvāhim āriṇāt saptá sín- Who having slain the serpent
dhūn, released the seven streams, who
yō gá udājad apadhá Valásya, drove out the cows by the unclosing
yō ásmanor antár agnīm jajāna, of Vala, who between two rocks
samvṛk samātsu : sá, janāsa, has produced fire, victor in battles :
Índrah. he, O men, is Indra.

The first hemistich refers to the two well-known myths, the release of the waters by the conquest of *Vṛtra*, and the capture of the cows imprisoned by *Vala*; cp. ii. 14, 2: *yó apó vavṛvāmsam Vṛtrám jaghána* *who slew Vṛtra who had enclosed the waters*, and *ibid.* 3: *yó gá udájad, ápa hi Valám váh* *who drove out the cows, for he unclosed Vala*. *árināt*: ipf. of *ri* *release*. *saptá síndhūn*: the seven rivers of the Panjāb. *gās*: A. pl. of *gó* *cow*. *ud-ájat*: ipf. of *aj* *drive*. There is some doubt as to the exact interpretation of *apadhá*, a word that occurs here only. In form it can only be an I. s. of *apa-dhá* (cp. 97, 2). The parallel use of *ápa-vṛ* in ii. 14, 3 (quoted above) indicates that *apa-dhá* means the *unclosing* by Indra of the cave of *Vala* in which the cows are imprisoned; cp. also i. 11, 5: *tvám Valásya gómató 'pāvar bīlam* *thou hast unclosed the aperture of Vala rich in cows*. The form is explained by Durga, the commentator on the *Nirukta*, by *apadhānena* as meaning *udghāṣanena Valasya* *by the unclosing of Vala*. Śāyana interprets it as an irregularity for the abl. = *from the enclosure of Vala*. *Valásya*: the objective gen. (p. 320, B 1 b) = *by opening (the cave of) Vala*. *ásmanor antár*: between two clouds, according to Śāyana; between heaven and earth according to Durga; the allusion is to the lightning form of *Agni* who in several passages is said to be 'in the rock', to be 'produced from the rock' and is called 'son of the rock' (*ádreḥ sūnúḥ*).

येनेमा विश्वा च्यवना कृतानि
यो दासं वर्णमधरं गुहाकः ।
यघ्नीव यो जिगीवाँ लचमादद्
अर्यः पुष्टानि स जनास इन्द्रः ॥

येन । इमा । विश्वा । च्यवना । कृतानि ।
यः । दासम् । वर्णम् । अधरम् । गुहा ।
अकरित्यकः ।
यघ्नीइव । यः । जिगीवान् । लचम् ।
आदत् ।
अर्यः । पुष्टानि । सः । जनासः । इन्द्रः ॥

येनेमा विश्वा च्यवानां कृतानि,
यो दासम् वर्णम् अधरम् गु-
हाकां;

By whom all things here have
been made unstable, who has made
subject the Dāsa colour and has

śvaghnīva yó jigīvāṁ lakṣám made it disappear; who, like a
 ādad winning gambler the stake, has
 aryāḥ puṣṭāni: sá, janāsa, taken the possessions of the foe: he,
 índraḥ. O men, is Indra.

imā vísvā: all these things, that is, all things on earth. cyávanā is used predicatively after kṛtāni, just as ádharam is in b after ákar; cp. iv. 30, 22: yás tá vísvāni cicyuṣé who hast shaken the whole world. dāsaṁ várṇam: the non-Aryan colour (= kṛṣṇám várṇam), the aborigines; note the difference of accent in the substantive dāsá and the adj. dāsa. ákar: root ao. of kṛ (148, 1 b), to be construed with both ádharam (make inferior = subject) and grīhā (put in hiding = cause to disappear, drive away). When a final Visarjanīya in the Saṁhitā text represents an etymological r, this is indicated in the Pada text by putting iti after the word and repeating the latter in its pause form: ákar ity ákaḥ. jigīvāṁ: pf. pt. of ji win (139, 4); on the Sandhi see 40, 3. Since the normal metre requires ॐ — after the caesura (p. 441, top), this word was here perhaps metrically pronounced jigivāṁ as it came to be regularly written in B. ādat: irr. a ao. (147 a 1) from dā give; though not analysed in the Pada text, it must owing to the sense be = ā-ādat has taken. aryás: gen of ari (99, 3); this word appears to be etymologically a Bv. = having no wealth (ri = rai), either for oneself (whence the sense needy, suppliant) or to bestow on others (whence the sense niggard, foe). [If a single meaning has to be given, devout is misleading, and suppliant should be substituted for it in the Vedic Grammar, p. 81, f. n. 1; 99, 3; and in the Index, p. 473.]

यं खा पृच्छन्ति कुह सेति घोरम् यम् । ख । पृच्छन्ति । कुह । सः । इति ।
 उतिमाङ्गर्नेषो अस्तीत्यनम् । घोरम् ।
 सो अर्यः पुष्टीर्विज इवा मिनाति उत । ईम् । आङ्गः । न । एषः । अस्ति ।
 अदक्षी धत्त स जनास इन्द्रः ॥ इति । एनम् ।
 सः । अर्यः । पुष्टीः । विजः । इव । आ ।
 मिनाति ।
 अत् । अक्षी । धत्त । सः । जनासः । इन्द्रः ॥

5 yám smā pṛchānti kúha sēti ghorām, utēm āhur náisō astīti enam ; sō 'ryāḥ puṣṭīr víja ivā mināti. śrād asmai dhatta : sá, janāsa, índrah.	<i>The terrible one of whom they ask 'where is he', of whom they also say 'he is not'; he diminishes the possessions of the niggard like the (player's) stake. Believe in him: he, O men, is Indra.</i>
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smā (p. 250) is metrically lengthened, the second syllable of the Pada favouring a long vowel (p. 441, top). pṛchānti: pr. of prach. sēti for sá íti: the irr. contraction of sá with a following vowel is common (48 a). im anticipates enam: see p. 220. āhur: pf. of ah say, 139, 4; this vb. not being accented, b has the form of a principal clause, though the almost invariable use of relative clauses in this hymn would lead one to expect that the yám of the first clause would accentuate the second also. só aryás: the initial a, though written, should be dropped; otherwise the irr. contraction vijeṽá is just possible, but — for — following a caesura after the fifth syllable is rare. 5 c is parallel to 4 c: á mināti to ádat; aryāḥ puṣṭīh to áryāḥ puṣṭāni; víjah to lakṣám. Uṣas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, évaghníva kṛtnúr víja áminānā *diminishing it as a skilful gambler the stakes*. mināti: pr. of mī damage. śrād dhatta (2. pl. ipv. of dhā) *believe*, with dat. (200 A. 1 e). The Pādas a b mention doubts as to the existence of Indra; c implies that he does exist; and d calls for belief in him.

यो रध्रस्य चोदिता यः कृशस्य	यः । रध्रस्य । चोदिता । यः । कृशस्य ।
यो ब्रह्मणो नार्धमानस्य कीरिः ।	यः । ब्रह्मणः । नार्धमानस्य । कीरिः ।
युक्तयाव्यो योऽविता सुशिप्रः	युक्तयाव्यः । यः । अविता । सुशिप्रः ।
सुतसोमस्य स जनास इन्द्रः ॥	सुतसोमस्य । सः । जनासः । इन्द्रः ॥

yó radhrásya coditá, yáḥ kṛśá- sya, yó brahmāṇo nādhāmānasya kīrēḥ;	<i>Who is furtherer of the rich, of the poor, of the suppliant Brahmin singer; who, fair-lipped, is the helper of him that has pressed Soma</i>
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yuktágrāvṇo yó avitá suśipráh and has set to work the stones : he,
 sutásomasya : sá, janāsa, Ín- O men, is Indra.
 draḥ.

coditá governs the three genitives (the rich, the poor, the priestly poet) of a b, as the three relatives show; while avitá governs that of c. su-śiprás : Bv. ed., p. 455, c a. The exact meaning of śipra is somewhat doubtful, but as it is regularly dual, has the attributive *tawny*, hári-śipra being parallel to hári-śmaśāru *tawny-bearded*, and is associated with Indra's drinking of Soma, it can hardly mean anything but lips or moustaches; it could not well mean *jaws* which are hánū. yuktá-grāvṇas : of him who has set in motion the stones with which the Soma shoots are pounded.

७ यस्माद्वासः प्रदिशि यस्माद्गावो यस्माद्वासाः । प्रदिशि । यस्माद्गावः ।
 यस्मादामा यस्माद्विश्वे रथासः । यस्मादामाः । यस्माद्विश्वे । रथासः ।
 यः सूर्यं च उषसं जजान यः । सूर्यम् । यः । उषसम् । जजान ।
 यो अपां नेता स जनास इन्द्रः ॥ यः । अपाम् । नेता । सः । जनासः । इन्द्रः ॥

7 yásyāśvāsaḥ pradīśi, yáśya In whose control are horses, kine,
 gāvo, clans, all chariots; who creates the
 yáśya grāmā, yáśya víśve rá- sun, the dawn; who is the guide
 thāsaḥ; of the waters: he, O men, is
 yáḥ sūriam, yá uśásam jajāna; Indra.
 yó apām netā : sá, janāsa, Ín-
 draḥ.

uśásam : often also uśásam; du. N. A. uśásā and uśásā; N. pl. uśásas and uśásas; see 83, 2 a, f. n. 1.

८ यं क्रन्दसी संयती विद्वर्येति यम् । क्रन्दसी इति । संयती इति सम
 परेऽवर उभया अमित्राः । यती । विद्वर्येति इति विद्वर्येति ।
 समानं चिद्रथमातस्त्रिवासा परे । अवर । उभयाः । अमित्राः ।
 नाना हवेति स जनास इन्द्रः ॥ समानम् । चित् । रथम् । आतस्त्रिवासा ।
 नाना । हवेति इति । सः । जनासः । इन्द्रः ॥

8 yám krándasī samyatī vihvā- *Whom the two battle-arrays;*
 yete, *coming together, call upon diver-*
 páre ávara ubháya amitrāḥ; *gently, both foes, the further and*
 samānām cid rátham ātasthi- *the nearer; two having mounted*
 vāmsā *the self-same chariot invoke him*
 nānā havete: sá, janāsa, Ín- *separately: he, O men, is Indra.*
 draḥ.

sam-yatī: pr. pt. du. n. of sám-i go together. vi-hvāyete (from hvā) and nānā havete (from hū, the Samprasāraṇa form of hvā) are synonymous = *call on variously*; cp. i. 102. 5. 6: nānā hí tvā hávamānā jánā imé *these men calling on thee (Indra) variously*; and átha jánā ví hvayante siṣāsávaḥ *so men call on thee variously, desiring gains*. páre 'vara: must be read páre ávara, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pāda explains krándasī: ubháyās (never used in the dual) = both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker; according to Sayana, *the superior and the inferior*. samānām contrasted with nānā: two who are on the same chariot, that is, the fighter and the driver, invoke him separately. havete: not being accented must be taken as the vb. of a principal clause; cp. note on 5 b.

९ यस्मात् न ऋते विजयन्ते जनासो यस्मात् । न । ऋते । विजयन्ते । जनासः ।
 यं युध्यमाना अवसे हवन्ते । यम् । युध्यमानाः । अवसे । हवन्ते ।
 यो विश्वस्व प्रतिमानं बभूव यः । विश्वस्व । प्रतिमानम् । बभूव ।
 यो अच्युतच्युत्स जनास इन्द्रः ॥ यः । अच्युतच्युत् । सः । जनासः । इन्द्रः ॥

9 yásmān narté vijáyante jánāso, *Without whom men do not*
 yám yúdyamānā ávase há- *conquer, whom they when fighting*
 vante; *call on for help; who has been a*
 yó víśvasya pratimānam ba- *match for every one, who moves the*
 bhūva, *immovable: he, O men, is Indra.*
 yó acyutacyút: sá, janāsa,
 Índraḥ.

ná rté: must be pronounced *nárté* (19 a). *vi-jáyante*: pr. of *ji* conquer. *hávante*: cp. *vihváyete* in 8 a. *ávase*: final dat. (p. 314, B 2). *pratimānam*: cp. iv. 18, 4: *nahí nú asya prati-mānam āsti antár jātēṣu utá yé jānitvāḥ* for there is no match for him among those who have been born nor those who will be born. *acyuta-cyút*: cp. 4 a; also iii. 30, 4: *tvām cyāváyann acyutāni* . . . *cārasi* thou continuest shaking unshaken things.

- १० यः शश्वतो महीनो दधानान् यः। शश्वतः। महि। एनः। दधानान्।
 अमन्यमानान् शर्वी जघान् अमन्यमानान्। शर्वी। जघान्।
 यः शर्धति नानुददाति शृध्वा यः। शर्धति। न। अनुददाति। शृध्वाम्।
 यो दक्षीहन्ता स जनास इन्द्रः॥ यः। दक्षीः। हन्ता। सः। जनासः। इन्द्रः॥

- 10 *yāḥ śáśvato máhi éno dádhānān* Who slays with his arrow the
ámanyamānāñ chāruā jaghāna; unexpected many that commit
yāḥ śárdhate nānudádāti śrdh- great sin; who forgives not the
yām, arrogant man his arrogance, who
yó dásyor hantá: śá, janāso, slays the Dasyu: he, O men, is
Índrah. Indra.

dádhānān: pr. pt. *Ā.* of *dhā*. The Sandhi of *ān* (39) is not applied between *Pādas* (cp. i. 35, 10 c). *ámanyamānān*: not thinking scil. that he would slay them; on the Sandhi of *n + ś*, see 40, 1. *śárvā*: with his arrow (inst., p. 80); with his characteristic weapon, the *vájra*, he slays his foes in battle. *jaghāna*: has slain (and still slays) may be translated by the present (218 A a). *anu-dádāti*: 3. s. pr. of *ānu + dā* forgive, with dat. (cp. 200 A f). *dásyos*: of the demon, a term applied to various individual demons, such as *Sambara* (11 a).

- ११ यः शश्वरं पर्वतिषु चियन् यः। शश्वरम्। पर्वतिषु। चियन्।
 चत्वारिंशान् शूरयन्विन्दत्। चत्वारिंशाम्। शूरदि। अनुविन्दत्।
 श्रीजायमानं यो अहिं जघान् अहिं। यः। अहिम्। जघान्।
 दानुं शयानं स जनास इन्द्रः॥ दानुम्। शयानम्। सः। जनासः। इन्द्रः॥

- 11 yāḥ śāmbaram pārvateṣu kṣi- *Who in the fortieth autumn*
 yāntam *found out Śambara dwelling in*
 catvāriṃśyām śarādi anvā- *the mountains; who has slain the*
 vindat; *serpent as he showed his strength,*
 ojāyāmānam yó āhim jaghāna, *the son of Dānu, as he lay: he,*
 Dānum śāyānam: śá, janāsa, *O men, is Indra.*
 Índraḥ.

Śambara, next to Vṛtra, Vala, and Śuṣṇa, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. kṣi-yāntam: see note on i. 154, 2 d. catvāriṃśyām: that is, Indra found him after a very long search, as he was hiding himself. anvāvindat: ipf. of 2. vid find. The second hemistich refers to Indra's slaughter of Vṛtra. ojāyāmānam: cp. iii. 82, 11: āhann āhim pariśāyānam ārṇa ojāyāmānam *thou slewest the serpent showing his strength as he lay around the flood.* Dānum: this is strictly the name of Vṛtra's mother, here used as a metonymic = Dānava; cp. i. 32, 9: Dānuḥ śaye sahāvatsā ná dhenūḥ *Dānu lay like a cow with her calf* (i. e. Vṛtra). śāyānam: pr. pt. Ā. of śī lie (184, 1 c).

- १२ यः सप्तरेरिमवृषभसुविष्मान् यः । सप्तरेरिमः । वृषभः । तुविष्मान्
 अवाचवत्सर्तवे सप्त सिन्धून् । अवचवत्सर्तवे । सप्त । सिन्धून् ।
 यो रौहिणमस्फुरद्वज्राङ्गुर् यः । रौहिणम् । अस्फुरत् । वज्राङ्गुः ।
 यामारोहन्तं स जनास इन्द्रः ॥ याम् । आरोहन्तम् । सः । जनासः । इन्द्रः ॥

- 12 yāḥ saptarāsmir vṛṣabhās tūvi- *The mighty seven-reined bull who*
 ṣmān *let loose the seven streams to flow;*
 avāsrjat śartave saptá síndhūn; *who armed with the bolt spurned*
 yó Rauhiṇām āsphuraḍ vājra- *Rauhiṇa as he scaled heaven: he,*
 bāhur *O men, is Indra.*
 dyām āróhantam: śá, janāsa,
 Índraḥ.

The term vṛṣabhā is very often applied to gods, but especially to Indra, as expressing mighty strength and fertility. saptá-rāsmis:

having seven reins probably means 'hard to restrain', 'irresistible'; Sayana interprets the cd. to mean 'having seven kinds of clouds (parjanyaś) that shed rain on the earth'. *túviṣ-mān*: the suffix *mant* is separated in the Pada text only after vowels, as *gó ṣmān*; on the Sandhi see 10 a. *ava-ásrjat*: ipf. of *sṛj emit*. *sártave*: dat. inf. of *sṛ flow* (p. 192, 4). *saptá sindhūn*: cp. 3 a and i. 85, 8 b. *Rauhiṇám*: a demon mentioned in only one other passage of the RV. *dyām ā-róhantam*: *ascending to heaven* in order to attack Indra.

- १३ द्यावां चिदस्मी पृथिवी नमते । द्यावा । चित् । अस्मी । पृथिवी इति ।
 सुष्मदोऽस्य पर्वता भयन्ते । नमते इति ।
 यः सोमपा निचितो वज्रबाहुर् सुष्मात् । चित् । अस्मि । पर्वताः । भयन्ते ।
 यो वज्रहस्तः स जनास इन्द्रः ॥ यः । सोमपाः । निचितः । वज्रबाहुः ।
 यः । वज्रहस्तः । सः । जनासुः । इन्द्रः ॥

- 13 *Dyāvā cid asmai Pṛthivi namete; Even Heaven and Earth bow*
śuṣmāo cid asya pārvatā bha- *down before him; before his ve-*
yante; hemence even the mountains are
yāḥ somapā nicitō vājrabāhur, afraid. Who is known as the Soma-
yō vājrahastāḥ: sá, janāsa, drinker, holding the bolt in his arm,
Índrah. who holds the bolt in his hand: he,
O men, is Indra.

Dyāvā ... Pṛthivī: the two members of *Devatā-dvandvas* are here, as often, separated by other words (186 A 1). *asmai*: dat. with *nam bow* (cp. 200 A 1 k, p. 311). *bháyante*: see note on i. 85, 8 c. *śuṣmād*: cp. 1 e. *soma-pās* (97, 2): predicative nom., (196 b). *ni-citās*: on the accent see p. 462, f. n. 4.

- १४ यः सुवन्तमवति यः पर्वन्तं यः । सुवन्तम् । अवति । यः । पर्वन्तम् ।
 यः शंसन्तं यः शशमानमूती । यः । शंसन्तम् । यः । शशमानम् । जति ।
 यस्त्र ब्रह्म वर्धनं यस्त्र सोमो यस्त्र । ब्रह्म । वर्धनम् । यस्त्र । सोमः ।
 यस्त्रेदं राधः स जनास इन्द्रः ॥ यस्त्र । इदम् । राधः । सः । जनासुः । इन्द्रः ॥

- 14 yāḥ sunvántam ávati, yāḥ pác- *Who with his aid helps him that*
 antam, *presses Soma, him that bakes, him*
 yāḥ śámsantam, yāḥ śáśamā- *that offers praise, him that has pre-*
 nám ūtí; *pared the sacrifice; whom prayer,*
 yásya bráhma várdhanam, *whom Soma, whom this gift*
 yásya sómo, *strengthens: he, O men, is Indra.*
 yásyedám rádhas: sá, janāsa,
 Índraḥ.

sunvántam: all the participles in a and b refer to some act of worship: pressing Soma; baking sacrificial cakes, &c.; praising the gods; having prepared the sacrifice. *śáśamánám*: explained by Śaṅkara as *stotram kurvānam offering a Stotra*; by the Naighaṇṭuka, iii. 14, as *arcantam singing*; by the Nirukta, vi. 8, as *śamsamānam praising*. *ūtí*: contracted inst. of *ūtí* (p. 80) to be construed with *ávati*; cp. i. 185, 4: *ávasā ávantī helping with aid*. *várdhanam*: to be taken predicatively with each of the three subjects *bráhma*, *sómas*, *rádhas*, of whom prayer, &c. is the strengthening, that is, whom prayer, &c. strengthens; *yásya* being an objective gen. (p. 320, B 1 b). *idám rádhas* this gift = this sacrificial offering.

- १५ यः सुन्वति पचति दुध आ चिद् वाजं दर्दरिषि स किंवांसि सत्यः । यः । सुन्वति । पचति । दुधः । आ । चित् ।
 वयं तं इन्द्र विश्वहं प्रियासः वाजम् । दर्दरिषि । सः । किल । अस्मि । सत्यः ।
 सुवीरासो विश्वामासिम् ॥ वयम् । ते । इन्द्र । विश्वहं । प्रियासः ।
 सुवीरासः । विदयम् । आ । वदेम ॥

- 15 yāḥ sunvaté pácate dudhrá á *As he who, most fierce, enforces*
 cid *booty for him that presses and him*
 vájam dárdaṛṣi, sá kílašī sat- *that bakes, thou indeed art true.*
 yāḥ. *We ever dear to thee, O Indra,*
 vayám ta, Indra, víśváha pri- *with strong sons, would utter divine*
 yásah, *worship.*
 suvīráso vidátham á vadema.

This concluding stanza is the only one that does not end with the refrain *sá, janāsa, Índraḥ*. Instead, the poet, changing the from 3

to the 2. prs., substitutes at the end of b the words *sá kila₂asi satyáḥ* as such thou art indeed true = to be depended on (cp. note on *satyám* in i. 1, 6 c); while c and d are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second Maṇḍala: *bṛhád vadema vidáthe suvirāḥ* we would, accompanied by strong sons, speak aloud at divine worship. *á cid*: perhaps better taken as emphasizing *dudhrás* (cp. p. 216) than with *dárdarṣi* (int. of *dṛ*). *te*: gen. with *priyásas* (p. 322, C). *vidátham*: the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root *vidh* worship, and that it means *divine worship*, scarcely distinguishable from *yajñá*, of which it is given as a synonym in *Naighaṇṭuka*, iii. 17; cp. note on i. 85, 1.

RUDRA

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (*niṣká*). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

Rudra is very often associated with the Maruts (i. 85). He is their father, and is said to have generated them from the shining udder of the cow *Pr̥ṣni*.

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (*aruṣá*) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (*ísāna*) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (*mīḍhvāms*), easily invoked and auspicious (*śivá*). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the

greatest physician of physicians. In this connexion he has two exclusive epithets, *jálāṣa*, *cooling*, and *jálāṣa-bheṣaja*, *possessing cooling remedies*.

The physical basis represented by Rudra is not clearly apparent. But it seems probable that the phenomenon underlying his nature was the storm, not pure and simple, but in its baleful aspect seen in the destructive agency of lightning. His healing and beneficent powers would then have been founded partly on the fertilizing and purifying action of the thunder-storm, and partly on the negative action of sparing those whom he might slay. Thus the deprecations of his wrath led to the application of the euphemistic epithet *śívā*, which became the regular name of Rudra's historical successor in post-Vedic mythology.

The etymological sense of the name is somewhat uncertain, but would be 'Howler' according to the usual derivation from *rud cry*.

ii. 33. Metre: Triṣṭubh.

१ आ ते पितॄन्मरुतां सुवर्मेतु	आ । ते । पितॄन् । मरुताम् । सुवर्मे । एतु ।
मा नः सूर्यस्य संदृशो वुयोधाः ।	मा । नः । सूर्यस्य । समदृशः । वुयोधाः ।
अभि नो वीरो अर्षति क्षमेत	अभि । नः । वीरः । अर्षति । क्षमेत ।
प्र जायेमहि वद्र प्रजामिः ॥	प्र । जायेमहि । वद्र । प्रजामिः ॥

1 á te, pitar Marutām, sumnám etu :	Let thy good will, O Father of the Maruts, come (to us): sever us
mā naḥ sūryasya samdṛśo vuyo- thāḥ.	not from the sight of the sun. May the hero be merciful to us in regard
abhi no vīró árvati kṣameta;	to our steeds; may we be prolific
prá jāyemahi, Rudra, prajā- bhiḥ.	with offspring.

pitar Marutām: the whole of a compound voc. expression loses its accent unless it begins a sentence of Pāda; in the latter case only the first syllable would be accented (p. 465, 18 a). *vuyothās*: 2. s. inj. *Ā.* of 2. *yu separate*, with irregular strong radical vowel (p. 144, a). *samdṛśas*: abl. 201 A 1. *vīrás* = Rudra, with change from 2. to 3. pers., as is often the case (cp. i. 85, 5 c). *árvati abhi kṣameta* = may he not injure us in our steeds, may he spare them. Rudra must be read as a trisyllable (15, 1 d).

२ त्वादत्तेभी रुद्र शन्तमेभिः । त्वादत्तेभिः । रुद्र । शन्तमेभिः ।
 श्तं हिमां अशीय भेषजेभिः । श्तम् । हिमाः । अशीय । भेषजेभिः ।
 व्यसृष्ट्वेषो वितरं व्यहो वि । अस्त । द्वेषः । वितरम् । वि । अहः ।
 वमीवाश्चातयस्वा विषूचीः ॥ वि । अमीवाः । चातयस्व । विषूचीः ॥

2 tvādattebhī, Rud^ara, śāntame- *By the most salutary medicines*
 bhiḥ *given by thee, O Rudra, I would*
 śatām himā āśiya bheṣajēbhiḥ. *attain a hundred winters. Drive*
 vī asmād dvēṣo vitarām, vī *far away from us hatred, away*
 āmho, *distress, away diseases in all di-*
 vī āmivāś cātayasvā viśūcīḥ. *rections.*

tvā-dattebhī: the first member of this cd. retains the inst. case-form (p. 278); Sandhi, 47. śatām: on the concord see p. 291, b; life extending to a hundred winters or autumns (śarādas) is often prayed for. āśiya: root ao. op. Ā. of amś (p. 171, 4). vī: the prp. of a cd. vb. is often repeated with each object, the vb. itself being used only once. vitarām: adv. of the cpv. of vī farther (cp. út-tara) employed only with verbs compounded with vī. cātayasvā: ipv. Ā. cs. of cat, with metrical lengthening of the final vowel. viśūcīs: A. pl. f. of viśvaśic turned in various directions, is used predicatively like an adv.

३ श्रेष्ठो जातस्तं रुद्र श्रियासि श्रेष्ठः । जातस्तं । रुद्र । श्रिया । असि ।
 तवस्तमस्तवसां वज्रबाहो । तवःस्तमः । तवसाम् । वज्रबाहो इति
 पर्वि णः पारमंहसः स्वस्ति वज्रबाहो ।
 विश्वा अमीती रपसो युयोधि ॥ पर्वि । नः । पारम् । अंहसः । स्वस्ति ।
 विश्वाः । अमिइतीः । रपसः । युयोधि ।

3 śréṣṭho jātasya, Rud^ara, śri- *Thou art the best of what is born*
 yāsi, *O Rudra, in glory, the mightiest o*
 tavāstamas tavāsām, vajrabāho. *the mighty, O wielder of the bolt*
 pārṣi ṇaḥ pārām āmhasaḥ su- *Transport us to the farther shore*
 asti; *of distress in safety. Ward o,*
 vīśvā abhīti rāpaso yuyodhi. *all attacks of mischief.*

jātāsya : the pp. used as a n. collective noun = *that which has been born, creation*. **vajra-bāho** : it is only here that this specific epithet of Indra is applied to any other deity; the voc. o of u stems is regularly treated as Pragrhya by the Pada text, but not in the Samhitā text (where for instance **vāyav ā** and **vāya ukthébhiḥ** are written). **pārṣi** : from **pr** take across, is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β). **nas** : initial n cerebralized even in external Sandhi (65 A c). **pārām** : acc. of the goal (197 A 1). **svastī** : this word is not analysed in the Pada text (like **sumatī**, &c.) because **asti** does not occur as an independent substantive; here it is a shortened form of the contracted inst. **svastī** (p. 80, n. 2); it is several times used in the sense of a final dat. = **svastāye**. **abhtīs** : = **abhī itīs**, hence the Svarita (p. 464, 17, 1 a); Sandhi, 47. **yuyodhi** : 2. s. ipv. of **yu** separate, with irr. strong radical vowel (p. 144, a).

४ मा त्वां रुद्र चुक्रुधामा नमोभिर् मा । त्वा । रुद्र । चुक्रुधाम । नमःभिः ।
 मा दुष्टुती वृषभ मा सहती । मा । दुःस्तुती । वृषभ । मा । सहती ।
 उन्नी वीराँ अर्पय भेषजैभिर् उत् । नः । वीरान् । अर्पय । भेषजैभिः ।
 भिषक्तमं त्वा भिषजां शृणोमि ॥ भिषक्स्तमम् । त्वा । भिषजाम् । शृणोमि ॥

4 mā tvā, Rudra, cukrudhāmā *May we not anger thee, O Rudra,*
 nāmobhir, *with our obeisances, nor with ill*
 mā dūṣṭutī, vṛṣabha, mā sā *praise, O bull, nor with joint*
 hūti. *invocation. Raise up our heroes*
 ún no vīrāñ arpayā bheṣajé- *with remedies : I hear of thee as*
 bhir : *the best physician of physicians.*
 bhiṣāktamam tvā bhiṣajām śr-
 ñomi.

cukrudhāma : this form, red. (cs.) ao. (149, p. 174) might in itself be either sb. or inj., because the 1. pl. P. of these moods is identical in a stems; but the use here of the prohibitive pel. **mā**, which is employed with inj. forms only (180), decides the question. **nāmobhis** : that is, with ill or inadequate worship; cp. **dūṣṭutī** in b; the latter form is a contracted inst. (p. 80); on

the internal Sandhi of this word see 48, 3 a. *sāhūti*: contracted inst.; invocation with other deities whom Rudra might consider inferior. *úd arpayā*: ca. of *úd* ॠ (p. 197, irr. 1) = *raise up, strengthen*. *bhiṣájām*: partitive gen. (see 202 B 2 b, p. 321); cp. 3 b. *śṛṇomi*: pr. of *śru* *hear*; with double acc., 198, 1.

५ हवीमभिर्हवन्ति यो हविर्भिर्
अव सोमिभी रुद्रं दिषीय । हवीमऽभिः । हवन्ति । यः । हविऽभिः ।
ऋदूदरः सुहवो मा नो अस्मिन्न
अव । सोमिभिः । रुद्रम् । दिषीय ।
ऋदूदरः । सुहवः । मा । नः । अस्मि ।
बभ्रुः सुशिप्रो रीरधन्मनायै ॥ बभ्रुः । सुशिप्रः । रीरधन् । मनायै ॥

5 hāvīmabhir hāvate yó havir- Rudra who is called on with
bhir, invocations and with oblations, I
áva stómebhī Rud^arām diṣīya : would appease with songs of praise:
ṛdūdāraḥ suhávo mā no asyái may he, the compassionate, easy
babhrūḥ suśípro rīradhan ma- to invoke, ruddy brown, fair-
náyai. lipped, not subject us to that
jealousy of his.

hāvīman: from *hū* *call*, but *havis* from *hu* *sacrifice*. *áva diṣīya*: s ao. op. *Á.* of *dā give* (144, 3). *ṛdūdāras* is not analysed in the Pada text, perhaps owing to a doubt whether it is = *ṛdu-udāra* or *ṛdū-dāra* (the former is the view of Yaska who explains it as *mṛdu-udara*); for *ṛdū-pá* and *ṛdū-vṛdh* are separated and *dara* is separated in *puṛam-dará*. Both this word (according to the former analysis) and *su-háva* are Bv. (p. 455, ca). *babhrús*: this colour is attributed to Rudra in viii. 9, 15 also; otherwise it is applied more often to Soma (viii. 48) as well as once to Agni. *su-śípras*: see note on ii. 12, 6 c. *rīradhat*: inj. red. ao. of *randh*. *asyái manáyai*: that is, Rudra's well-known wrath is deprecated; cp. 4 a b. There is some doubt as to the exact interpretation of this stanza. The chief objection to the above explanation is the necessity to take *hāvate* in a ps. sense (= *hūyate* according to Sayana). The following sense has also been suggested: 'he who invokes Rudra (thinks), "I would buy off Rudra with songs of praise": let not Rudra subject us to that suspicion (on his part).'

६ उन्मा॑ ममन्द् वृष॑भो म॒दत्वा॑न्
 त्वर्ची॑यसा॒ वय॑सा॒ नाध॑मानम ।
 घृणी॑व छा॒याम॑रपा॒ अशी॑या
 वि॒वासे॑यं रु॒द्रस्य॑ सु॒खम् ॥

उत् । मा । म॒मन्द् । वृष॑भः । म॒दत्वा॑न् ।
 त्वर्ची॑यसा । वय॑सा । नाध॑मानम् ।
 घृणि॑ऽइव । छा॒याम् । अ॒रपाः । अ॒शीय॑ ।
 वा । वि॒वा॒से॒यम् । रु॒द्रस्य॑ । सु॒खम् ॥

6 ún mā mamanda vṛṣabhó Ma-
 rútvān
 tvárkṣīyasā váyasā nādhmā-
 nam.
 ghṛṇīva chāyām arapā āśīya :
 ā vivāseyam Rud^arāsya sum-
 nám.

The bull accompanied by the
 Maruts has gladdened me, the sup-
 pliant, with his most vigorous force.
 I would unscathed attain shade in
 heat as it were : I would desire to
 win the good will of Rudra.

úd . . . mamanda : pf. of mand (nasalized form of mad) gladden ; intransitive, be glad, in Ā. only. ṛṣabhás : Rudra. Marútvān : though this epithet is characteristic of Indra, it is also twice applied to Rudra (as father of the Maruts, see 1 a) as well as very rarely to a few other gods who are associated with Indra ; on the Sandhi see 40, 2. ghṛṇīva has been much discussed. The only natural explanation (following the Pada text) is ghṛṇi iva, taking ghṛṇi as a contracted inst. f. (p. 80) expressing either cause = by reason of heat (199 A 3) or time = in heat (199 A 5) ; Śāyana's explanation is ghṛṇī iva like one heated by the rays of the sun ; but a word ghṛṇin N. ghṛṇī does not occur, and the accent is wrong. For the simile cp. vi. 16, 38 : úpa chāyām iva ghṛṇer āganma śárma te vayám we have entered thy shelter like shade (protecting) from heat (p. 317, 2). āśīya : see 2 b ; on the Sandhi of the final vowel of the Pada, cp. i. 160, 4 c. ā vivāseyam : op. ds. of van win.

७ कृ॑त्यं ते रु॒द्र मृ॒क्याकु॑र्
 हस्तो॑ यो अ॒स्ति भे॒षजो॑ जला॒षः ।
 अप॑म॒र्ता रप॑सो॒ दैव्य॑स्या-
 भी नु॑ मा॒ वृष॑म च॒चमी॑थाः ॥

कृ॑ । त्यः । ते । रु॒द्र । मृ॒क्याकु॑र् ।
 हस्तः॑ । यः । अ॒स्ति । भे॒षजः॑ । जला॒षः ।
 अप॑म॒र्ता । रप॑सः । दैव्य॑स्य ।
 अ॒भि । नु॑ । मा॒ । वृष॑म । च॒चमी॑थाः ॥

7 kúa syá te, Rudra, mṛlayákur
hásto yó ásti bheṣajó jálāṣaḥ ?
apabhartá rápaso dáiviasya
abhí nú mā, vṛṣabha, cakṣam-
īthāḥ.

*Where, O Rudra, is that merciful
hand of thine which is healing and
cooling? As remover of injury
coming from the gods, do thou, O
Bull, now be compassionate towards
me.*

kvaí sya : see p. 450, b. bheṣajás is an adj. here and in one other passage; otherwise it is a n. noun meaning *medicine*. apabhartá : on the accent see p. 453, 9d. dáiviasya : derived from the gods, that is, such as is inflicted by Rudra himself; on the Sandhi of the final vowel, cp. 6 c. abhí : final vowel metrically lengthened in the second syllable of the Pada, but not in 1 c. cakṣamīthās : 2. s. pf. op. of kṣam (p. 156, 8).

८ प्र बभ्रवे वृषमायं श्रुतिचे
महो महीं सुश्रुतिमिरयामे ।
नमस्या कल्मलीकिणं नमोभिर्
गृणीमसि त्वेषं रुद्रस्य नाम ॥

प्र । बभ्रवे । वृषमायं । श्रुतिचे ।
महः । महीम् । सुश्रुतिम् । इरयामि ।
नमस्य । कल्मलीकिणम् । नमः । मिः ।
गृणीमसि । त्वेषम् । रुद्रस्य । नाम ॥

8 prá babhráve vṛṣabhāya śvītīcé
mahó mahīm suśrutim irayāmi.
namasyá kalmalīkinam námo-
bhir.
grṇīmāsi tveṣam Rudráya
náma.

*For the ruddy-brown and whitish
bull I utter forth a mighty eulogy
of the mighty one. I will adore
the radiant one with obeisances.
We invoke the terrible name of
Rudra.*

prá . . . irayāmi : an example of the prp. at the beginning, and the vb. to which it belongs at the end of a hemistich. śvītīcé : D. s. of śvityāñe (cp. 93). mahás : gen. s. m. of máh, beside the acc s. f. of the same adj. (Sāyaṇa : mahato mahatīm), of the great one (Rudra); cp. i. 1, 5 c. namasyá : according to the Pada this form has its final syllable metrically lengthened for namasyá, which is the 2. s. ipv.; otherwise it is the 1. s. sb. (p. 128), which is the more likely because the third syllable does not favour metrical lengthening, and because the 1. prs. is used both in the preceding

and the following Pada. The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. gr̥nimási: 1. pl. pr. of gr̥sing (p. 138).

- २ स्थिरेभिरङ्गैः पुरुरूपं उग्रो स्थिरेभिः । अङ्गैः । पुरुरूपः । उग्रः ।
 बभ्रुः शुक्रेभिः पिपिशे हिरण्यैः । बभ्रुः । शुक्रेभिः । पिपिशे । हिरण्यैः ।
 ईशानादस्य भुवणस्य भूरेर ईशानात् । अस्य । भुवणस्य । भूरेः ।
 न वा उ योषद् रुद्रादस्यैम् ॥ न । वै । उं इति । योषत् । रुद्रात् ।
 असुर्यम् ॥

- ७ sthirébhir āṅgaiḥ pururūpa With his firm limbs, having
 ugró many forms, the mighty one, ruddy-
 babhrūḥ śukrēbhiḥ pipiśe hira- brown, has adorned himself with
 nyaiḥ. bright gold ornaments. From the
 īśānād asyā bhūvanasya bhūrer ruler of this great world, from
 nā vā u yoṣad Rudrād asuryām. Rudra, let not his divine dominion
 depart.

sthirébhir āṅgaiḥ : probably to be construed with pipiśe, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; Sayana supplies yuktás furnished with firm limbs. pipiśe: pf. A. of piś. īśānād: pr. pt. (agreeing with Rudrād) of īś rule over with gen. (202 A a); the pf. pt. is īśāná. bhūres: agreeing with bhūvanasya; cp. vii. 95, 2: cétantī bhūvanasya bhūreḥ taking note of the wide world (where bhūres could not agree with any other word); Sayana takes it with Rudrād. yoṣat: s ao. of yu separate (p. 162, 2; 201 A 1). asuryām: an examination of the occurrences of this word indicates that as an adj. it should be pronounced asurīa, but as a substantive asuryá.

- १० अर्हन्मिभर्षि सायकानि धन्वा- अर्हन् । मिभर्षि । सायकानि । धन्वा ।
 हन्तिष्कं यजतं विश्वरूपम् । अर्हन् । निष्कम् । यजतम् । विश्वरूपम् ।
 अर्हन्निदं दयसे विश्वम्भं अर्हन् । इदम् । दयसे । विश्वम् । अभ्वम् ।
 न वा श्रीजीयो रुद्र त्वदस्ति ॥ न । वै । श्रीजीयः । रुद्र । त्वत् । अस्ति ॥

- 10 árhān bibharṣi sáyakāni dhánva *Worthy thou bearest arrows and*
 árhān niṣkām yajatām víśvárū- *bow; worthy thy adorable all-*
 pam; *coloured necklace; worthy thou*
 árhān idám dayase víśvam ábh- *wieldest all this force: there is*
 vam: *nothing mightier than thou, O*
 ná vá ójīyo, Rudra, tvád asti. *Rudra.*

bibharṣi: 2. s. pr. of bhṛ bear; this pr. stem is much less common than that according to the first class, bhára. árhān: 52. idám: this, viz. that thou possessest. dayase: 2. s. Ā. pr. of 2. dā divide. Sayana interprets idám dayase ábhvam as *thou protectest this very extensive (ábhvam) world*. tvád: abl. after cpv. (p. 317, 3).

- ११ स्तुहि श्रुतं गर्तसदं युवानं स्तुहि । श्रुतम् । गर्तसदम् । युवानम् ।
 मृगं न भीममुपहतनुमम् । मृगम् । न । भीमम् । उपहतनुम् । उग्रम् ।
 मृळा जरिचे बद्रू खवानो मृळ । जरिचे । बद्रू । खवानः ।
 ऽयं ते अस्मिन्नि वपन्तु सेनाः ॥ अयम् । ते । अस्मिन्नि । नि । वपन्तु । सेनाः ॥

- 11 stuhí śrutám gartasádam yúvā- *Praise him, the famous, that sits*
 nam, *on the car-seat, the young, the*
 mṛgám ná bhīmám upahatnúm, *mighty, that slays like a dread*
 ugrám. *beast. O Rudra, being praised be*
 mṛlā jaritré Rudra stāvāno: *gracious to the singer: let thy*
 anyám tē asmán ni vapantu *missiles lay low another than us.*
 sénāḥ.

yúvānam: other gods also, such as Agni, Indra, the Maruts, are spoken of as young. mṛgám ná bhīmám: cp. note on i. 154, 2 b; either a bull (vṛṣabho ná bhīmāḥ vi. 22. 1) or a lion (siṃho ná bhīmāḥ, iv. 16, 14) may be meant. mṛlā: ipv. of mṛḍ; with dat., p. 311, f. stāvānas: here, as nearly always, in a ps. sense. asmád: abl. with anyá, p. 317, 3. sénās: that this word here means missiles is rendered probable by the parallel passage VS. 16, 52: yās te sahásraṃ hetāyo 'nyám asmán ni vapantu tāḥ *may those thousand missiles of thine lay low another than us*.

- २ कुमारश्चित्पितरं वन्दमानं कुमारः । चित् । पितरम् । वन्दमानम् ।
 प्रति नानाम बहोपयन्तम् । प्रति । नानाम् । बह् । उपपयन्तम् ।
 भूरैर्दातारं सत्पतिं गृणीषे भूरैः । दातारम् । सत्पतिम् । गृणीषे ।
 सुतस्त्वं भेषजा रास्त्र्यस्मि ॥ सुतः । त्वम् । भेषजा । रास्त्रि । अस्मि इति ॥

- 12 kumārās cit pitāram vādamā- A son bows towards his father
 nam who approving approaches him, O
 prāti nānāma Rud^aropayāntam. Rudra. I sing to the true lord,
 bhūrer dātāram sātpatimgrṇiṣe: the giver of much: praised thou
 stutās tuām bheṣajā rāsi asmé. givest remedies to us.

The interpretation of a b is doubtful. It seems to mean: Rudra, as a father, approaches with approval the singer, as a son; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Sayana (pratinato 'smi I have bowed down to) and several translators in treating nanāma as 1. s. pf., which in the RV. could only be nanama (p. 149, n. 1). nānāma: =pr.; the lengthening of the first syllable is not metrical, see 139, 9. The meaning of c d appears to correspond to that of a b: Rudra, being praised, shows his favour by bestowing his remedies; the singer therefore extols him as the giver of riches. grṇiṣe: an irr. form of the 1. s. Ā. of gr sing. asmé: dat., p. 104; 200 A 1.

- 13 या वो भेषजा मरुतः शुचीनि या वः । भेषजा । मरुतः । शुचीनि ।
 या श्रुतमा वृषणो या मयोभु । या । श्रुतमा । वृषणः । या । मयोऽभु ।
 यानि मनुरवृणीता पिता नस यानि । मनुः । अवृणीत । पिता । नः ।
 ता शं च योश्च बृहस्त्र्य वरिम ॥ ता । शम् । च । योः । च । बृहस्त्र्य । वरिम ॥

- 13 yā vo bheṣajā, Marutaḥ, śúcīni, Your remedies, O Maruts, that
 yā śāntamā, vṛṣaṇo, yā mayo- are pure, that are most wholesome,
 bhū, O mighty ones, that are beneficent,
 yāni Mānur avṛṇītā, pitā nas: that Manu, our father, chose: these
 tā śām ca yós ca Rud^arāsya and the healing and blessing of
 vaśmi. Rudra I desire.

Marutas: the Maruts, as the sons of Rudra (cp. 1 a) are here incidentally invoked, and their remedies associated with Rudra's. **mayobhú:** the short form of the N. pl. n. (p. 82, n. 7, and p. 83, d). **Mánus:** the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. **ávr̥ṇitā:** 3. s. ipf. **Ā.** (with metrically lengthened final vowel) of 2. **vṛ choose.** **śám, yós:** these words are frequently used in combination, either as adverbs or substantives.

१४ परिं णो हेती रुद्रस्त्वं वृज्याः परिं । नः । हेतिः । रुद्रस्त्वं । वृज्याः ।
 परिं त्वेषस्त्वं दुर्मतिर्मही गात । परिं । त्वेषस्त्वं । दुःमतिः । मही । गात ।
 अवं स्थिरा मघवंतश्चानुष्व अवं । स्थिरा । मघवंतश्चः । तनुष्व ।
 मीढ्वसोकाय तनयाय मृळ ॥ मीढ्वः । तोकाय । तनयाय । मृळ ॥

14 pári ṇo hetí Rud^arásya vṛjyāḥ, *May the dart of Rudra pass us*
 pári tveṣásya durmatir mahí *by, may the great ill will of the*
 gāt. *terrible one go by us: slacken thy*
 áva sthirá maghávadbhyas ta- *firm (weapons) for (our) liberal*
 nuṣva; *patrons; O bounteous one, be merci-*
 mīḍhvas, tokáya tánayāya mṛṣa. *ful to our children and descendants.*

vṛjyās: 3. s. root ao. pre. (p. 172 a) of **vṛj twist.** **gāt:** root ao. inj. of **gā go.** **maghávadbhyas:** the I. D. Ab. pl. of **maghávant** (91, 5). **áva tanuṣva sthirá:** *relax the taut*, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to **mṛṣa be merciful to** (p. 311 f). **mīḍhvas:** voc. of the old unreduplicated pf. pt. **mīḍhvāms**, cp. p. 66; 157 b (p. 182). **mṛṣa: = mṛṣa**, p. 437, a 9.

१५ एवा बभ्रो वृषम चेकितान एव । बभ्रो हति । वृषम । चेकितान ।
 यथा देव न हृणीषि न हंसि । यथा । देव । न । हृणीषि । न । हंसि ।
 ह्वनश्नुतो रुद्रेह बीधि ह्वनश्नुत । नः । रुद्र । ह्व । बीधि ।
 बृहवदेम विदधे सुवीराः ॥ बृहत । वदेम । विदधे । सुवीराः ॥

15 evá, babhro vṛṣabha cekitāna,
yáthā, deva, ná hr̥ṇīśé ná hámsi,
havanaśrún no Rud^arehá bodhi.
bṛhád vadema vidátthe suvírāḥ.

*So, O ruddy brown, far-famed
bull, be listening here, O Rudra, to
our invocation, inasmuch as thou
art not wroth and slayest not, O
god. We would, with strong sons,
speak aloud at divine worship.*

éva: to be taken with c, since in the normal syntactical order it should follow yáthā in the sense which it here has (p. 241, 1): when yáthā meaning *so that* follows, it is normally construed with the sb. (241, 2), not with the ind., as here. cekitāna: voc. int. pr. pt. of cit *note*; Sayana explains it as *knowing all*, but the act. only has this sense (e. g. cikitvāms *knowing*); this and the two preceding vocatives are unaccented because not beginning the Pāda (p. 466, 18 b). hr̥ṇṣé: 2. s. Ā. pr. of 2. hr̥ *be angry*. hāmsi: 2. s. pr. of han; Sandhi, 66 A 2. bodhi: 2. s. root ao. ipv. of bhū (p. 172, n. 1). nas: dat. to be taken with bodhi, lit. *be invocation-hearing for us* (not gen. dependent on havana, lit. *hearing the invocation of us*). vadema: see note on ii. 12, 15 d.

APĀM NĀPĀT

This deity is celebrated in one entire hymn (ii. 35), is invoked in two stanzas of a hymn to the Waters, and is often mentioned incidentally elsewhere. Brilliant and youthful, he shines without fuel in the waters which surround and nourish him. Clothed in lightning, he is golden in form, appearance, and colour. Standing in the highest place, he always shines with undimmed splendour. Steeds, swift as thought, carry the Son of Waters. In the last stanza of his hymn he is invoked as Agni and must be identified with him; Agni, moreover, in some hymns addressed to him, is spoken of as Apām napāt. But the two are also distinguished; for example, 'Agni, accordant with the Son of Waters, confers victory over Vṛtra'. The epithet āśu-héman *swiftly-speeding*, applied three times to Apām napāt, in its only other occurrence refers to Agni. Hence Apām napāt appears to represent the lightning form of Agni which lurks in the cloud. For Agni, besides being directly called Apām napāt, is also termed the embryo (gárbha) of the waters; and the third form of Agni is described as kindled in the waters.

This deity is not a creation of Indian mythology, but goes back to the Indo-Iranian period. For in the Avesta Apām napāt is a spirit of the

waters, who lives in their depths, who is surrounded by females, who is often invoked with them, who drives with swift steeds, and is said to have seized the brightness in the depth of the ocean.

ii. 35. Metre : Triṣṭubh.

१ उपमसृक्षि वाजयुर्वचस्यां उप। ईम्। असृक्षि। वाजयुः। वचस्याम्।
 चनो दधीत नाद्यो गिरौ मे। चनः। दधीत। नाद्यः। गिरः। मे।
 अपां नपादासुहेमां कुवित्स अपाम्। नपात्। आसुहेमां। कुवित्। सः।
 षेषसस्तस्मात्ते जोषिषति ॥ सुषेऽशंसः। करति। जोषिषत्। हि ॥

1 ūpem asṛkṣi vājayúr vacasyām : Desirous of gain I have sent
 cáno dadhīta nādió gíro me. forth this eloquence (to him) : may
 Apām nāpād āsuhémā kuvít sá the son of streams gladly accept
 supéśasas karati ? jóṣiṣad dhí. my songs. Will he, the Son of
 Waters, of swift impulse, perchance
 make (them) well-adorned? For
 he will enjoy (them).

asṛkṣi : 1. s. \bar{A} . s. ao. of sṛj, which with ūpa may take two acc., so that nādyām might be supplied. On im see 180 (p. 220). dadhīta : 3. s. pr. op. \bar{A} . of dhā, which with cánas takes the acc. or loc. nādyā, which occurs only here, is evidently synonymous with apām nāpāt in c. āsuhémā, though a Bv., is accented on the second member : see p. 455 c a. karati : 3. s. sb. root ao. of kṛ : unaccented because kuvít necessarily accents the verb only if it is in the same Pāda. supéśasas well-adorned = well-rewarded ; cp. ii. 34, 6 : dhīyaṃ vājapeśasam a prayer adorned with gain ; on the accent see p. 455 c a ; on the Sandhi (-s k-) see 43, 2 a. jóṣiṣat : 3. s. sb. iṣ ao. of juṣ. hí explains why he is likely to accept them ; it accents jóṣiṣat, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.

१ इमं स्वकी हृद आ सुतष्टम् इमम्। सु। अस्मी। हृदः। आ। सुतष्टम्।
 मन्त्रं वोचम कुविदस्य वेदत्। मन्त्रम्। वोचम। कुवित्। अस्य। वेदत्।
 अपां नपादसुर्यस्य मद्भा अपाम्। नपात्। असुर्यस्य। मद्भा।
 विश्वान्ययो मुवना जजान ॥ विश्वानि। अर्यः। भुवना। जजान ॥

2 imām sū asmai hṛdā ā sūtaṣ-
 tāṃ
 māntram vocema: kuvid asya
 védat?
 Apām nāpād, asurīasya mahnā,
 viśvāni aryō bhūvanā jajāna.

We would verily utter from our heart this well-fashioned hymn for him. Perchance he will take note of it. The Son of Waters, the lord, by the greatness of divine dominion, has created all beings.

hṛdā ā: this expression occurs several times, e. g. iii. 39, 1: matir hṛdā ā vacyāmānā a prayer welling from the heart. sūtaṣṭam well-fashioned, like a car, to which the seers frequently compare their hymns; on the accent see p. 456, 1 a; cp. p. 462, 13 b. asmai and asya: unaccented, p. 452, 8 B c; dat. of prs. with vac: cp. 200, 1 c. védat: 3. s. pr. sb. of vid know, with gen., cp. 202 A c. asuryāsyā: see p. 451, 6.

३ समन्या यन्त्युप यन्त्यन्याः
 समानमूर्ध्वं नदः पृणन्ति ।
 तमू शुचिं शुचयो दीदृवांसम
 अपां नपातं परि तस्थुरापः ॥

सम । अन्याः । यन्ति । उप । यन्ति ।
 अन्याः ।
 समानम् । ऊर्वम् । नदः । पृणन्ति ।
 तम् । ऊं इति । शुचिम् । शुचयः । दीदि
 ऽवांसम् ।
 अपाम् । नपातम् । परि । तस्थुः । आपः ॥

3 sām anyā yānti, ūpa yanti
 anyāḥ:
 samānām ūrvām nadīḥ pr-
 ṇanti.
 tām ū śucim śucayo dīdivāṃ-
 sam
 Apām nāpātam pari tāsthur
 āpaḥ.

While some flow together, others flow to (the sea): the streams fill the common receptacle; him the pure, the shining Son of Waters, the pure waters stand around.

yānti: accented because of the antithesis expressed by anyāḥ—anyāḥ, the first vb. then being treated as subordinate (see p. 468 β). ūrvām: = ocean. samānām: common, because all streams flow into it. nadyāḥ: cp. asuryāsyā in 2 c. prṇanti: from pṛ fill.

ū : u is often lengthened in the second syllable of a Pada before a single consonant (see p. 220). *dīdivāmsam* : pf. pt. of *dī shine*, with lengthened red. vowel (189, 9) and shortened radical vowel; the sense is illustrated by 4 d. *pāri tasthur* : = *they tend him*.

४ तमस्मेरा युवतयो युवानं
मर्मृज्यमानाः परि यन्त्यापः ।
स शुक्लेभिः शिक्लेभि रिवद्दक्षे
दीदायानिधो घृतनिर्णिगप्सु ॥

तम् । अस्मेराः । युवतयः । युवानम् ।
मर्मृज्यमानाः । परि । यन्ति । आपः ।
सः । शुक्लेभिः । शिक्लेभिः । रिवत् । अक्षे
इति ।
दीदाय । अनिधः । घृतनिर्णिक् । अपः सु ॥

4 *tām āsmerā yuvatāyo yūvānam* Him, the youth, the young
marmṛjyāmānāḥ pāri yanti ā- maidens, the waters, not smiling,
paḥ : making him bright surround: he
sā śukrēbhiḥ śīkvabhi revād with clear flames shines bounti-
asmé fully on us, without fuel in the
dīdāyānidhmóghṛtānirṇigapsú. waters, having a garment of ghee.

āsmerās : it is somewhat uncertain what is the exact sense here implied; but judging by iv. 58, 8, where the drops of ghee are described as hastening 'to Agni like beauteous maidens, smiling, to meeting-places', it may mean that the waters attend seriously on this form of Agni, not as lovers. *yūvānam* : a term applied to Agni in several passages. *marmṛjyāmānās* : the vb. *mṛj* is often used of making Agni bright, with ghee, &c. *śīkvabhis* : the precise sense is somewhat doubtful, but it must mean 'flames' or the like. Note that though in this word the ending *bhis* is separated in the Pada text, it is not so in *śukrēbhis* because *śukre* is not a stem. *asmé* : dat. Pragrahya, 26 c. *dīdāya* : 3. s. pf. of *dī shine*, with long red. vowel (189, 9). *an-idhmās* : accent, p. 455 c a; cp. x. 30, 4 : *yó anidhmó dīdayad apsú antár who shone without fuel in the waters*. *ghṛtānirṇik* : an epithet otherwise applied only to Agni and (once) to the sacrifice (*yajñā*) : note that the second member appears in the Pada text as *nirṇik*, in accordance with the analysis *niḥ-nik* when the word occurs un-compounded.

५ अक्षी तिस्रो अयथाय नारीरु
देवाय देवीर्दिधिषन्ति ।
कृता इवोप हि प्रसृज्ये अप्सु
स पीयूषं धयति पूर्वसूनाम् ॥

अक्षी । तिस्रः । अयथाय । नारीः ।
देवाय । देवीः । दिधिषन्ति । अन्नम् ।
कृताः इव । उप । हि । प्रसृज्ये । अप्सु ।
सः । पीयूषम् । धयति । पूर्वसूनाम् ॥

5 asmāi tistró avyathiāya nārīr
devāya devīr didhiṣanti ānnaṃ :
kṛtā ivópa hí prasarsré apsú ;
sá pīyūṣaṃ dhayati pūrvasū-
nām.

On him, the immovable god, three
divine women desire to bestow food :
for he has stretched forth as it were
to the breasts (?) in the waters : he
sucks the milk of them that first
bring forth.

tistró devīḥ : the waters in the three worlds are probably meant ;
in iii. 56, 5 Agni is spoken of as having three mothers (trimātā), and
three maidens of the waters (yoṣānās tistró ápyāḥ) are there men-
tioned : they wish to feed him, while he desires to drink their milk.
didhiṣanti : ds. of 1. dhā bestow : this is the usual form, while dhītsa
is rare. kṛtās : the meaning of this word, which occurs here only,
is quite uncertain. pra-sarsré : 3. s. pr. int. of sṛ. dhayati :
3. s. pr. of 2. dhā suck. pūrvasūnām : i. e. Apām napāt is their
first offspring ; cp. x. 121, 7 : ápo janáyantīr Agním the waters pro-
ducing Agni.

६ अश्वस्यात्र जनिमास्य च स्वरु
द्रुहो रिषः संपृचः पाहि सूरीन ।
आमासु पृषु परो अप्रमृष्य
नारातयो वि नशन्तानृतानि ॥

अश्वस्य । अत्र । जनिम । अस्य । च । स्वरु ।
द्रुहः । रिषः । समपृचः । पाहि । सूरीन ।
आमासु । पृषु । परः । अप्रमृष्यम् ।
न । नारातयः । वि । नशन् । न । अशु-
तानि ॥

6 áśvasya átra jānimāsyá ca svār.
druhó riṣáḥ sampṛcaḥ páhi
sūrīn.
āmāsu pṛṣú paró apramṛṣyám
nārātayo ví naśan nānṛtāni.

The birth of this steed is here
and in heaven. Do thou protect
the patrons from falling in with
malice and injury. Him that is
not to be forgotten, far away in
unbaked citadels, hostilities shall
not reach nor falsehoods.

Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apām napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. *ásvasya*: Agni is often spoken of as a steed. *átra*: here, i.e. in the waters of earth. *svâr*: this is the only passage in the RV. in which the word is not to be read as *súar*; it is here a loc. without the ending i (see 82 c). *pāhi*: the change from the 3. to the 2. prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. *sampṛcas* as well as the two preceding ablatives: lit. *protect the patrons from malice and from injury, from falling in with them* (cp. p. 337 a). *āmāsu*: in the unbaked, i.e. natural (cloud) citadels. *pūrṣú*: loc. pl. of *pūr*, 82. *parás*: note the difference of accent between this adv. and the N. s. adj. *páras* yonder, other. *naśat*: inj. pr. of 3. *naś* reach.

७ ख आ दमे सुदुघा यस् धेनुः खे । आ । दमे । सुदुघा । यस् । धेनुः ।
 खधां पीपाय सुवन्नमन्ति । खधाम । पीपाय । सुऽसु । अन्नम । अन्ति ।
 सो अपां नपादूर्जयन्नप्सवन्तरु सः । अपाम । नपात् । ऊर्जयन् । अपऽसु ।
 वसुदेयाय विधत्ते वि भाति ॥ अन्तः ।

वसुदेयाय । विधत्ते । वि । भाति ॥

7 svá á dāme sudúghā yásya
 dhenúḥ,
 svadhām pīpāya, subhú ánnam
 atti;
 sò 'pām nāpād ūrjáyann apsu
 antár,
 vasudéyāya vidhaté ví bhāti.

*He, in whose own house is a cow
 yielding good milk, nourishes his
 vital force, he eats the excellent
 food; he, the Son of Waters, gather-
 ing strength within the waters,
 shines forth for the granting of
 wealth to the advantage of the
 worshipper.*

svá á dāme: that is, within the waters; in i. 1, 8 své dāme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Padas merely vary the sense of 5. The food that he

eats is the milk that he receives, and that strengthens him. *sva-dhām* : this word is not analysed in the *Padapāṭha* of the RV. and AV. (as if derived from a root *svadh*), but it is separated in that of the TS. as *sva-dhā*. *pīpāya* : 3. s. pf. of *pi* *swell*, with lengthened red. vowel (139, 9). *só apām* must be read as *sò 'pām* since a must here be metrically elided (21 a ; p. 465, 17, 3). On *apsv āntār* see p. 450, 2 b [where *apsvāntaḥ* should be corrected to *apsvāntaḥ*]. *vidhaté* : dat. of advantage (p. 314, B 1); on the accent see p. 458, 11, 3. *vasudhēyāya* : dat. of purpose, *ibid.*, B 2. *vī bhāti* : here *Apām napāt* is thought of as the terrestrial *Agni* appearing on the sacrificial altar.

यो अप्सवा शुचिना दैवेन
ऋतावाजस उर्विया विभाति ।
वया इदया भुवनान्यस्य
प्र जायन्ते वीरधस्य प्रजामिः ॥

यः । अप्सु । आ । शुचिना । दैवेन ।
ऋतवा । अजसः । उर्विया । विभाति ।
वयाः । इत् । अन्या । भुवनानि । अस्य ।
प्र । जायन्ते । वीरधः । च । प्रजामिः ॥

8 yó apsú á śúcīnā dāiviena
ṛtāvājasra urviyā vibhāti :
vayā id anyā bhūvanāni asya
prā jāyante vīrūdhas ca prajā-
bhiḥ.

*Who in the waters, with bright
divinity, holy, eternal, widely shines
forth : as offshoots of him other
beings and plants propagate them-
selves with progeny.*

śúcīnā dāivyena : = *divine brightness*. *ṛtāvā* : note that in the *Padapāṭha* the original short *a* is restored (cp. i. 160, 1). *vayās* : other beings are his offshoots because he produced them ; cp. 2 d : *vīśvāni bhūvanā jajāna*. *prajābhis* : cp. ii. 33, 1, *prā jāyemahi prajābhiḥ*.

९ अपां नपादा ह्यस्त्रादुपस्थं
जिह्वानामूर्ध्वो विद्युतं वसानः ।
तस्य ज्येष्ठं महिमानं वहन्तीर्
हिरण्यवर्णाः परि यन्ति यद्भ्यो ॥

अपाम् । नपात । आ । हि । अस्त्रात् । उप
स्थम् ।
जिह्वानाम् । ऊर्ध्वः । विद्युतम् । वसानः ।
तस्य । ज्येष्ठम् । महिमानम् । वहन्तीः ।
हिरण्यवर्णाः । परि । यन्ति । यद्भ्योः ॥

9 Apām nāpād ā hí ásthād upá-
stham
jihmánām, ūrdhvó vidyútam
vásānah.
tásya jyésthām mahimānam
vāhantir,
hiraṇyavarṇāḥ pári yanti yah-
vīh.

*The Son of Waters has occupied
the lap of the prone (waters), (him-
self) upright, clothing himself in
lightning. Bearing his highest
greatness, golden-hued, the swift
streams flow around (him).*

The lightning Agni is again described in this stanza. *jihmánām ūrdhvāḥ*: these words are in contrast; cp. i. 95, 5 of Agni: *vardhate . . . āsu jihmánām ūrdhvāḥ . . . upásthe he grows in them, upright in the lap of the prone.* *tásya mahimānam* his greatness = *him the great one.* *hiraṇyavarṇāḥ*: because he is clothed in lightning. *pári yanti*: cp. 3 a and 4 b. *yahvís*: the meaning of the word *yahvá*, though it occurs often, is somewhat uncertain: it may be *great* (Naighaṇṭuka, Śaṇa), or *swift* (Roth), or *young* (Geldner).

१० हिरण्यरूपः स हिरण्यसंदृग्
अपां नपात्सेदु हिरण्यवर्णः ।
हिरण्ययात्परि योनेर्निषदा
हिरण्यदा ददत्यन्नमस्यै ॥

हिरण्यरूपः । सः । हिरण्यसंदृक् ।
अपाम् । नपात् । सः । इत् । ऊं इति ।
हिरण्यवर्णः ।
हिरण्ययात् । परि । योनेः । निःसद्य ।
हिरण्यदाः । ददति । अन्नम् । अस्यै ॥

10 hiraṇyarūpaḥ, śá hiraṇyasam-
drg;
Apām nāpāt séd u hiraṇyavar-
ṇaḥ;
hiraṇyáyāt pári yóner niśádyā,
hiraṇyadā dadati ánnam asmaí.

*He is of golden form, of golden
aspect; this Son of Waters is of
golden hue; to him (coming) from
a golden womb, after he has sat
down, the givers of gold give food.*

In this stanza the terrestrial Agni is described. He is spoken of as 'golden' because of the colour of his flames. *śéd*: 48 a. *pári* as a prp. here governs the abl. (176, 1 a). The golden source of Agni

may be the sun, as Durga thinks; thus the solar deity Savitr is spoken of as distinctively golden (cp. i. 35); but *hiraṇyāya yōni* may = *hiraṇyagarbhā* (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Sayana wishes to supply *rājate* after *niśādyā* = *having sat down shines*. This is quite unnecessary; it is more natural to take c and d as one sentence, *niśādyā* referring to *asmai*: *to him, after he has sat down, they give* (cp. 210). Note that the Pada text shortens the final vowel of *niśādyā* (cp. 164, 1). *hiraṇyadās*: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the *dakṣiṇā* the sacrificial fee (x. 107, 2) it is said *hiraṇyadā amṛtatvām bhajante the givers of gold partake of immortality*. *dadati*: 3. pl. pr. act. of *dā* give (p. 125, f. n. 4). *ānnam*: the oblation (cp. 11 d).

१ तदस्यानीकमुत चारु नामा-
पीच्यं वर्धते नष्टुरपाम् ।
यमिन्धते युवतयः समित्या
हिरण्यवर्णी घृतमन्नमस्य ॥

तत् । अ॒स्य । अ॒नीकम् । उ॒त । चारु॑ । नाम॑ ।
अ॒पी॒च्यम् । व॒र्ध॒ते । न॒ष्टुः । अ॒पाम् ।
यम् । इ॒न्ध॒ते । यु॒व॒त॒यः । स॒म् । इ॒त्या ।
हि॒र॒ण्य॒व॒र्णम् । घृ॒तम् । अ॒न्नम् । अ॒स्य ॥

11 tād asyāṇīkam utā cāru nāma
apīciām vardhate nāptur apām.
yām indhāte yuvatāyaḥ sām
itthā
hiraṇyavarṇam : ghṛtām ānnam
asya.

That face of his and the dear
secret name of the Son of Waters
grow. Of him, whom, golden-
coloured, the maidens kindle thus,
glue is the food.

āṇīkam: the flaming aspect of Agni seen at the sacrifice. *apī-*
yām: secret; cp. *guhyam cāru nāma* the dear secret name of Soma
(ix. 96, 16); *the secret name of the Son of Waters grows* means that the
sacrificial Agni, under his secret name of Son of Waters, grows in
the waters, cherished by them; another way of expressing what is
said in 4 and 7. The cadence of b is irregular, the last syllable but
one being short instead of long (cp. p. 440). *yuvatāyaḥ*: the
waters (cp. 4 a). *sām*: the prp. after the vb. (p. 468, 20). *ghṛtām*
ānnam asya: cp. *ghṛtānirṇik* in 4 d and *subhv ānnam atti* in 7 b.

The general meaning of the stanza is: Agni, who in the hidden form of Apām Napāt is nourished in the waters, is at the sacrifice fed with ghee.

१२ अक्षे बहूनामवमाय सखे । अक्षे । बहूनाम् । अवमाय । सखे ।
यज्ञैर्विधेम नमसा हविर्भिः । यज्ञैः । विधेम । नमसा । हविःभिः ।
सं सानु मार्ज्मि दिधिषामि बिक्षीरु सम । सानु । मार्ज्मि । दिधिषामि । बिक्षैः ।
दधाम्यन्नैः परि वन्द अग्निः ॥ दधामि । अन्नैः । परि । वन्दे । अक्त्भिः ॥

12 asmái bahūnām avamāya sá- To him the nearest friend of
khye many we offer worship with sacri-
yajñáir vidhema námasā havír- fices, homage, oblations: I rub
bhiḥ : bright (his) back; I support (him)
sám sánu mārjmi; dídhīṣāmi with shavings; I supply (him)
bilmair; with food; I extol (him) with
dádhami ánnaiḥ; pári vanda stanzas.
ṛgbhiḥ.

avamāya: lit. the lowest, that is, the nearest; bahūnām (accent, p. 458, 2 a): of many (gods). In iv. 1, 5 Agni is invoked as avamá and nédiṣṭha nearest; and in AB. i. 1, 1 Agni is called the lowest (avamá) of the gods (while Viṣṇu is the highest paramá), because he is always with men as the terrestrial fire. sám mārjmi: cp. marmṛjyámānās in 4 b; on the accent cp. i. 35, 9 c. The prp. sám may be supplied with the other two following verbs. dídhīṣāmi: pr. ds. of dhā put; accented as first word of a new sentence. bilmair: with shavings, to make the newly kindled fire flame up. ánnaiḥ: with oblations. dádhami: pr. of dhā put.

१३ स ईं वृषाञ्जनयत्तासु गर्भे । सः । ईम् । वृषा । अञ्जनयत् । तासु । गर्भेम् ।
स ईं शिशुर्धयति तं रिहन्ति । सः । ईम् । शिशुः । धयति । तम् । रिहन्ति ।
सो अपां नपादन्भिन्नातवर्णो । सः । अपाम् । नपात् । अनभिन्नातवर्णः ।
न्यस्त्रेवेह तन्वा विवेष ॥ अन्यस्त्रेऽहव । इह । तन्वा । विवेष ॥

13 sá im vṛśājanayat tásu gár-
bham;
sá im śísur dhayati; tám rih-
anti;
sò 'pām nāpād ānabhimlāta-
varṇo

*He, the bull, generated in them
that germ; he, as a child, sucks
them; they kiss him; he, the Son
of Waters, of unfaded colour,
works here with the body of
another.*

anyāsyevēhā tanūā viveṣa.

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. im anticipates gárbbham; him, that is, a son. tásu: in the waters, as his wives. im in b = them, the waters, who here are both the wives and mothers of Apām napāt. dhayati: cp. 5 d. rihanti: lit. lick, as a cow the calf. só apām: here the a, though written must be dropped after o, as in 7 c. ānabhimlāta-varṇas: he is as bright here as in the waters; cp. hiraṇyavarṇas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyāśya iva: of one who seems to be another, but is essentially the same. ihā: on earth, in the form of the sacrificial Agni.

१४ अ॒स्मिन्प॒दे प॒र॒मे त॒स्त्रि॒वांस॑म्
अ॒ध्व॒स्मिन्वि॒श्वहा॑ दी॒दि॒वांस॑म् ।
आपो॒ न॒म्रे घृ॒तम॑न्नं॒ वह॑न्तीः
स्व॒यम॑त्कैः प॒रि दी॒यन्ति॑ य॒ज्ञीः ॥

अ॒स्मिन् । प॒दे । प॒र॒मे । त॒स्त्रि॒वांस॑म् ।
अ॒ध्व॒स्मिन् । वि॒श्वहा॑ । दी॒दि॒वांस॑म् ।
आपोः । न॒म्रे । घृ॒तम् । अ॒न्नम् । वह॑न्तीः ।
स्व॒यम् । अ॒त्कैः । प॒रि । दी॒यन्ति॑ । य॒ज्ञीः ॥

14 asmín padé paramé tasthivām-
sam,
adhvasmábhir viśvāhā didivām-
sam,
āpo, nāptre ghṛtām ānnaṁ vāh-
antīḥ,
svayām ātkaiḥ pári diyanti
yahvīḥ.

*Him stationed in this highest
place, shining for ever with un-
dimmed (rays), the Waters, bringing
ghee as food to (their) son, swift,
themselves fly around with their
robes.*

padé paramé: in the abode of the aerial waters. adhvasmábhis: a substantive has to be supplied: flames or rays; cp. 4 c, śukrébhiḥ

śikvabhīr dīdāya. náptre: apām is omitted because āpas immediately precedes. átkais: the meaning of this word is not quite certain, but it most probably means *garment*; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pári diyanti (dī fly); cp. pári yanti in 4 b and 9 d, and pári tasthur in 3 d.

१५ अयांसमग्ने सुचितं जनाया-
यांससु मघवद्भ्यः सुवृत्तिम् ।
विश्वं तद्भद्रं यदवन्ति देवा
बृहदग्ने विदधे सुवीराः ॥

अयांसम् । अग्ने । सुचितम् । जनाय ।
अयांसम् । क्व रति । मघवद्भ्यः । सु
वृत्तिम् ।
विश्वम् । तत् । भद्रम् । यत् । अवन्ति ।
देवाः ।

बृहत् । वदेम । विदधे । सुवीराः ॥

15 áyāmsam, Agne, suksitīm jā-
nāya ;
áyāmsam u maghávadbhyaḥ su-
vr̥ktīm :
vísvaṃ tád bhadráṃ yád ávanti
devāḥ.
br̥hád vademā vidáthe suvīráḥ.

*I have bestowed, O Agni, safe
dwelling on the people ; I have also
bestowed a song of praise on the
patrons : auspicious is all that the
gods favour. We would, with
strong sons, speak aloud at divine
worship.*

áyāmsam : 1. s. s ao. of yam. Agne : the sacrificial Agni is here addressed. jānāya : on (our) people, by means of this hymn. suvr̥k-
tim : a hymn that will produce the fulfilment of their wishes.
bhadráṃ : if a hymn finds favour with the gods, it will produce
blessings. vademā : the poet desires this also as a reward for his
hymn. The final hemistich also occurs at the end of ii. 23 ; and the
last Pada is the refrain of twenty-three of the forty-three hymns of
the second Maṇḍala.

MITRĀ

The association of Mitra with Varuṇa is so intimate that he is addressed alone in one hymn only (iii. 59). Owing to the scantiness of the information supplied in that hymn his separate character appears somewhat indefinite.

Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Āditya who marshals, yāṭayati, the people, and the epithet yāṭayāj-jana *arraying men together* appears to be peculiarly his. Savitr̥ (i. 35) is identified with Mitra because of his laws, and Viṣṇu (i. 154) takes his three steps by the laws of Mitra: statements indicating that Mitra regulates the course of the sun. Agni, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuṇa in the evening, and in the Brāhmaṇas Mitra is connected with day, Varuṇa with night.

The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the Avesta and by Persian religion in general, where Mithra is undoubtedly a sun-god or a god of light specially connected with the sun.

The etymology of the name is uncertain, but it must originally have meant 'ally' or 'friend', for the word often means 'friend' in the RV., and the Avestic Mithra is the guardian of faithfulness. As the kindly nature of the god is often referred to in the Veda, the term must in the beginning have been applied to the sun-god in his aspect of a benevolent power of nature.

iii. 59. Metre: Triṣṭubh, 1-5; Gāyatrī, 6-9.

१ मि॒त्रो ज॒नान्या॑तयति॒ ब्रुवा॒णो	मि॒त्रः । ज॒नान् । या॒तय॒ति । ब्रुवा॒णः ।
मि॒त्रो दा॑धार॒ पृथि॑वीसु॒त बाम् ।	मि॒त्रः । दा॒धार । पृथि॑वीम् । उ॒त । बाम् ।
मि॒त्रः ॐ॒ नि॒मिषा॑मे च॒ष्टे	मि॒त्रः । ऋ॒ष्टीः । अ॒नि॒मिषा॑ । अ॒भि । च॒ष्टे ।
मि॒त्राय॑ ह॒व्यं घृ॑तव॒ज्जु॒होत ॥	मि॒त्राय॑ । ह॒व्यम् । घृ॑तव॒त् । जु॒होत ॥

- 1 Mitró jánān yāṭayati bruvāṇó; *Mitra speaking stirs men; Mitra*
 Mitró dādhāra pṛthivīm utá *supports earth and heaven; Mitra*
 dyām; *regards the people with unwinking*
 Mitráḥ kṛṣṭīr ānimiṣābhī caṣṭe: *eye: to Mitra offer the oblation*
 Mitráya havyām ghṛtāvaj ju- *with ghee.*
 hota.

yāṭayati: *stirs* to activity. bruvāṇás: by calling, that is, arousing them; cp. what is said of Savitr̥: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that

all may hear him' (ii. 38, 2). Sayana interprets the word as *being praised or making a noise*. Some scholars take the pt. with *Mitrás* in the sense of *he who calls himself Mitra*, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i. e. *Mitró bruvānáḥ*. This Pāda occurs slightly modified in vii. 36, 2 as *jānaṃ ca Mitró yatati bruvānáḥ*. *dādhāra*: pf. = pr.; p. 342 a (cp. 139, 9); note that the red. syllable of this pf. is never shortened in the Pāda text (cp. i. 154, 4). *dyām*: acc. of *dyó* (102, 8). *ánimiṣā*: inst. of *á-nimiṣ*; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. *caṣṭe*: 3. s. of *caṣ*; on the Sandhi see 66 B 2 a. *juhota*: 2. pl. ipv. irr. strong form occurring beside the regular *juhutá* (p. 144, B 3 a).

२ प्र स मि॒त्र॒ मर्तो॑ अ॒स्तु प्रय॑स्वान् प्र । सः । मि॒त्र॒ मर्तो॑ । अ॒स्तु । प्रय॑स्वान् ।
यस्त॑ आ॒दित्य॑ शि॒ञ्चति॑ व्र॒तेन॑ । यः । ते । आ॒दित्य॑ शि॒ञ्चति॑ । व्र॒तेन॑ ।
न ह॑न्यते॒ न जी॑यते॒ त्वोतो॑ न । ह॑न्यते॒ न । जी॑यते॒ त्वाऽऽकृतः॑ ।
ने॒न॒म॒हो॑ अ॒श्रोत्य॑न्ति॒तो न॑ दू॒रात् ॥ न । ए॒न॒म् । अ॒हं । अ॒श्रोति॑ । अ॒न्ति॒तः ।
न । दू॒रात् ॥

2 *prá sá, Mitra, mártō astu prá-*
yasvān,
yás ta, Āditya, śikṣati vraténa.
ná hanyate, ná jīyate tuóto:
náinam ápho 'śnoty ántito ná
dūrát.

Let that mortal offering obla-
tions, O Mitra, be pre-eminent who
pays obeisance to thee, O Āditya,
according to (thy) ordinance. He
who is aided by thee is not slain
nor vanquished: trouble reaches
him neither from near nor from far.

tvótas: *tva* must often be read as *tua*; *tuótas* is therefore more natural than the prosodical shortening (p. 437 a 4) of *tvā-útas*. The fourth Pāda has one syllable too many as written in the Samhita text. By dropping the *a* after *o* the correct number of syllables is obtained, but the break (— —) remains quite irregular (p. 440, 4 B).

३ अ॒न॒मी॒वा॒स॒ इ॒ळ॒या॒ म॒द॒न्तो
मि॒त॒श्च॒वो॒ वरि॑म॒न्ता पृ॒थि॒व्याः ।
आ॒दि॒त्य॒स्य॑ व्र॒तमु॑प॒क्षि॒यन्तो
व॒यं मि॒त्र॒स्य॑ सु॒म॒ती स्था॑म ॥

अ॒न॒मी॒वा॒सः । इ॒ळ॒या॒ । म॒द॒न्तः ।
मि॒त॒श्च॒वः । वरि॑म॒न् । आ । पृ॒थि॒व्याः ।
आ॒दि॒त्य॒स्य॑ । व्र॒तम् । उ॒प॒क्षि॒यन्तः ।
व॒यम् । मि॒त्र॒स्य॑ । सु॒म॒ती । स्था॑म ॥

3 anamivāsa ilayā mādanto,
mitājñavo vārimann ā prthi-
vyāh,

Ādityāsyā vratām upakṣiyānto,
vayām Mitrāsya sumatāu siāma.

Free from disease, delighting in
the sacred food, firm-kneed on the
expanse of earth, abiding by the
ordinance of the Āditya, may we
remain in the good will of Mitra.

vāriman : loc. (90, 2) with ā ; note that vāriman is n., varimān, m. (p. 453, 9 e). Ādityāsya : that is, of Mitra.

४ अ॒यं मि॒त्रो न॑म॒स्यः॒ सु॒शे॒वो
रा॒जा सु॒च॒वो अ॒ज॒नि॒ष्ट वे॒धाः ।
त॒स्य॑ व॒यं सु॒म॒ती य॒ज्ञि॒य॒स्या-
पि॑ म॒द्रे सौ॒म॒न॒से स्था॑म ॥

अ॒यम् । मि॒त्रः । न॑म॒स्यः । सु॒शे॒वः ।
रा॒जा । सु॒च॒वः । अ॒ज॒नि॒ष्ट । वे॒धाः ।
त॒स्य॑ । व॒यम् । सु॒म॒ती । य॒ज्ञि॒य॒स्य॑ ।
अ॒पि॑ । म॒द्रे । सौ॒म॒न॒से । स्था॑म ॥

4 ayām Mitro namasiāḥ suśēvo,
rājā suksātrō ajanīṣṭa vedhāḥ :
tāsya vayām sumatāu yajñi-
yasya,
āpi bhadrē saumanasē siāma.

This Mitra, adorable, most pro-
pitious, a king wielding fair sway,
has been born as a disposer : may
we remain in the goodwill of him
the holy, in his auspicious good
graces.

ajanīṣṭa : 3. s. Ā. iṣ ao. of jan. vedhās : that is, as a wise moral ruler ; on the dec. see 83, 2 a. āpi : to be taken as a verbal prp. with as be.

५ म॒ह्यं आ॒दि॒त्यो न॑म॒सोप॑स॒द्यो
या॒त॒य॒ज्ज॒नो गृ॑ण॒ते सु॒शे॒वः ।
त॒स्या॑ ए॒तत्प॑न्य॒तमा॑य॒ जुष्ट॑म्
अ॒ग्नी मि॒त्राय॑ ह॒विरा जु॑होत ॥

म॒ह्यम् । आ॒दि॒त्यः । न॑म॒सा । उ॒प॒स॒द्यः ।
या॒त॒य॒ज॒ज॒नः । गृ॑ण॒ते । सु॒शे॒वः ।
त॒स्यै॑ । ए॒तत् । प॒न्य॑त॒मा॒य॒ । जुष्ट॑म् ।
अ॒ग्नी । मि॒त्राय॑ । ह॒विः । आ । जु॑होतः ॥

here is equivalent to a pr.; p. 342 a. In *o babhūva* must be supplied with the repeated prp.; cp. note on ii. 83, 2. The cadence of *o* is irregular: — — — instead of — — —; cp. p. 438, 3 a.

८ मित्राय पञ्च येमिरे
जना अभिष्टिशवसे ।
स देवान्विष्टाग्निमर्ति ॥

मित्राय । पञ्च । येमिरे ।
जनाः । अभिष्टिशवसे ।
सः । देवान् । विष्टान् । विमर्ति ॥

8 Mitráya páñca yemire
jánā abhiṣṭiśavase :
sá devān víśvān bibharti.

To Mitra, strong to help, the five
peoples submit : he supports all the
gods.

páñca jánāḥ: the five peoples, here = all mankind. yemire : 3. pl. pf. *Ā.* of *yam* (see p. 150, f. n. 1). bibharti : 3. s. pr. *P.* of *bhr̥*. víśvān : this is the regular word for *all* in the RV. : its place begins to be taken by *sárva* in late hymns. The general meaning of the stanza is that gods and men are dependent on Mitra. The cadence of *o* is trochaic instead of iambic (see p. 439 a).

१ मित्रो देवेष्वायुषु
जनाय वृक्षबर्हिषे ।
इष इष्टव्रता अकः ॥

मित्रः । देवेषु । आयुषु ।
जनाय । वृक्षबर्हिषे ।
इषः । इष्टव्रताः । अकरिष्यः ॥

१ Mitró, devéṣu āyúṣu,
jánāya vṛkṭábarhiṣe
iṣa iṣṭávratā akāḥ.

Mitra, among gods and mortals,
has provided food, according to the
ordinances he desires, for the man
whose sacrificial grass is spread.

iṣṭá-vratās : a Bv. agreeing with *iṣas*, food regulated by the ordinances which Mitra desires, i. e. to be eaten according to fixed rules.

BRHASPATI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called *Bráhmaṇas páti*, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured

and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a blacksmith. Like Agni, he is both a domestic and a brahmán priest. He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as *maghāvan bountiful* and *vajrín wielder of the bolt* he shares. He has thus been drawn into the Indra myth of the release of the cows. Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In so doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Bṛhaspáti is a purely Indian deity. The double accent and the parallel name Bráhmaṇas páti indicate that the first member is the genitive of a noun bṛh, from the same root as bráhmaṇ, and that the name thus means 'Lord of prayer'.

He seems originally to have represented an aspect of Agni, as a divine priest, presiding over devotion, an aspect which had already attained an independent character by the beginning of the Rígvēdic period. As the divine brahmán priest he seems to have been the prototype of Brahmā, the chief of the later Hindu triad.

iv. 50. Indra is invoked with Bṛhaspati in 10 and 11.

Metre: Triṣṭubh; 10 Jagatī.

१ यस्तस्तम्भं सहसा वि ज्मो अन्तान् यः । तस्तम्भं । सहसा । वि । ज्मः । अन्तान् ।
 बृहस्पतिस्त्रिषधस्थो रवेण । बृहस्पतिः । त्रिऽसधस्थः । रवेण ।
 तं प्रत्नास ऋषयो दीध्यानाः तस् । प्रत्नासः । ऋषयः । दीध्यानाः ।
 पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥ पुरः । विप्राः । दधिरे । मन्द्रऽजिह्वम् ॥

1 yás tastámbha sáhasā ví jmó
 ántān

Bṛhaspátis triṣadhasthó ráveṇa,
 táṃ prātnāsa ṛṣayo dídhīānāḥ
 puró viprā dadhire mandráji-
 hvam.

*Bṛhaspati who occupying three
 seats with roar has propped asunder
 with might the ends of the earth,
 him, the charming-tongued, the
 ancient seers, the wise, pondering,
 placed at their head.*

vī tastāmbha: the prp. here follows the vb. and is separated from it by an intervening word: p. 468, 20. **jmās:** gen. of **jmā** (97, 2). Pronounce **jmó antán** (p. 487 a 4). Cosmic actions like that expressed in a are ascribed to various deities. **Bṛhaspātis:** note that this cd. is not analysed in the Pada text, while its doublet **Bráhmaṇas páti** is treated as two separate words. **triṣadhasthás:** refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: *puróhitam Agním náras triṣadhasthé sám idhire men have kindled Agni as their domestic priest in his triple seat*; on the accent see p. 455, 10 c a. **rāveṇa:** referring to the loud sound of the spells uttered; the word is especially used in connexion with the release of the cows from Vala; cp. 4 c and 5 b. **puró dadhire:** appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

१ धुनेतयः सुप्रकेतं मदन्तो	धुनइतयः । सुऽप्रकेतम् । मदन्तः ।
बृहस्यते अभि ये नस्तत्त्रे ।	बृहस्यते । अभि । ये । नः । तत्त्रे ।
पुषन्तं सुप्रमदं व्यमूर्धं	पुषन्तम् । सुप्रम् । अदं व्यम् । ऊर्ध्वम् ।
बृहस्यते रक्षतादस्य योनिम् ॥	बृहस्यते । रक्षतात् । अस्य । योनिम् ॥

2 dhunétayaḥ supraketaṁ mād-
anto
Bṛhaspate, abhi yé nas tatasré
pṛṣantaṁ sṛprám ádabdhā
ūrvām;
Bṛhaspate, rākṣatād asya yó-
nim.

*Who with resounding gait, re-
joicing, O Bṛhaspati, for us have
attacked the conspicuous, variegated,
extensive, uninjured herd: O Bṛhas-
pati, protect its dwelling.*

This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a-c is not improbably the ancient priests, mentioned in 1 c, who with the aid of Bṛhaspati recaptured the cows confined in the stronghold of Vala. **māđantas:** being exhilarated with Soma. **tatasré:** 3. pl. pf. **Ā.** of **tams shake**. **pṛṣan-
tam:** perhaps in allusion to the dappled cows contained in it. **supraketaṁ:** *easy to recognize*, i.e. by their lowing, cp. i. 62, 3

Brhaspati found the cows ; the heroes roared (vāvaśanta) with the ruddy kine. The fourth Pada is a prayer to Brhaspati to protect the recovered kine. Pada c is a Dvipadā hemistich : see p. 443 a. rāk-ṣatāt : 2. s. ipv. of rakṣ : on the accent see p. 467 A c.

३ बृहस्यते या परमा परावद् बृहस्यते । या । परमा । परावत् ।
 अत आ तं अतस्युशो निषेदुः । अतः । आ । ते । अतस्युशः । नि । सेदुः ।
 तुभ्यं खाता अवता अद्रिदुग्धा तुभ्यम् । खाताः । अवताः । अद्रिदुग्धाः ।
 मध्वः स्रोतन्त्यभितो विरप्शम् ॥ मध्वः । स्रोतन्ति । अभितः । विरप्शम् ॥

8 Bṛhaspate, yā paramā parāvād, O Brhaspati, that which is the
 āta ā ta ṛtaspīśo nī ṣeduh. farthest distance, from thence (com-
 tūbhyam khātā avatā ādridug- ing) those that cherish the rite
 dhā have seated themselves for thee.
 mādghvaṣ ṣcotanti abhīto virap- For thee springs that have been
 śām. dug, pressed out with stones, drip
 superabundance of mead on all
 sides.

āta ā nī ṣeduh : cp. ii. 35, 10 c. ṛtaspīśas : perhaps the gods ;
 or the ancient seers mentioned in 1 c and perhaps in 2 : they have
 come from the farthest distance and have seated themselves at the
 Soma libation offered to thee. khātās . . . ādridugdhās : two figures
 alluding to the streams of Soma, which flows in channels and is
 pounded with stones. mādghvas : on this form of the gen. see
 p. 81, f. n. 12.

४ बृहसतिः प्रथमं जायमानो बृहसतिः । प्रथमम् । जायमानः ।
 महो ज्योतिषः परमे बीमन् । महः । ज्योतिषः । परमे । विऽबीमन् ।
 सप्तास्त्र्यंशुविजातो रवेण सप्तास्त्र्यः । तुविऽजातः । रवेण ।
 वि सप्तरश्मिरधमत्तमांसि ॥ वि । सप्तरश्मिः । अधमत । तमांसि ॥

4 Bṛhaspātiḥ prathamām jāya- Brhaspati when first being born
 māno from the great light in the highest

mahó jyótiṣaḥ, paramé vioman, *heaven, seven-mouthed, high-born,*
 saptāśyas tuvijātó ráveṇa *with his roar, seven-rayed, blew*
 vi saptáraśmir adhamat tám- *asunder the darkness.*

āmsi.

mahás: abl. of máh, agreeing with jyótiṣas (cp. 201 A 1). The Sun is probably meant; cp. ii. 35, 10 c. saptāśyas in iv. 51, 4 is an epithet of Āngira (in iv. 40, 1 Bṛhaspati is Āngirasá); it is parallel to saptáraśmi, an epithet applied also once to Agni and once to Indra. ráveṇa: cp. 1 b and 5 b. vi adhamat: ipf. of dham. Agni and Sūrya are also said to dispel the darkness.

५ स सुष्टुभा स ऋक्कता गृणेन
 वलं रुरोज फलिगं रवेण ।
 बृहस्पतिरुस्रिया हव्यसूदः
 कनिक्रदद्वावशतीरुदाजत् ॥

सः । सुष्टुभा । सः । ऋक्कता । गृणेन ।
 वलम् । रुरोज । फलिगम् । रवेण ।
 बृहस्पतिः । उस्रियाः । हव्यसूदः ।
 कनिक्रदत् । वावशतीः । उत् । आजत् ॥

5 sá suṣṭubhā, sá ṛkvatā gaṇéna
 valám ruroja phaligám ráveṇa :
 Bṛhaspátir usríyā havyasūdaḥ
 kánikradad vávaśatír úd ājat.

*He with the well-praising, jubilant
 throng burst open with roar the
 enclosing cave: Bṛhaspati bellowing
 drove out the lowing ruddy kine
 that sweeten the oblation.*

gaṇéna: the Āngirases, who in i. 62, 8 are associated with Indra and Bṛhaspati in the finding of the cows: Bṛhaspátir bhinád ádriṃ, vidád gāḥ: sám usríyābhir vávaśanta náraḥ *Bṛhaspati cleft the mountain, he found the cows; the heroes (= the Āngirases) roared with the ruddy kine.* phaligám: the exact meaning of this word does not clearly appear from its four occurrences; but it must have a sense closely allied to *receptacle*: e.g. viii. 32, 25, yá udnāḥ phaligám bhinán, nyák síndhūṃr aváśrajat *who (Indra) cleft the receptacle of water (and) discharged the streams downwards*; in three passages it is spoken of as being rent or pierced, and twice is associated with Vala; and in the Naighaṇṭuka it is given as a synonym of *megha cloud*. ráveṇa: with reference both to Bṛhaspati and the kine (cp. 5 d). havya-sūdas: that is, with milk. kánikradat: intv. pr. pt. of krand; cp. 173, 3; 174 b. vávaśatís: intv. pr. pt. of vās (cp. 174).

६ ए॒वा पि॒त्रे वि॒श्वदे॒वाय॒ वृ॒ष्णिं	ए॒व । पि॒त्रे । वि॒श्वदे॒वाय॒ । वृ॒ष्णिं ।
य॒ज्ञीर्वि॒धेम॒ नम॑सा॒ ह॒विर्भिः॑ ।	य॒ज्ञीः । वि॒धेम॒ । नम॑सा॒ । ह॒विःभिः॑ ।
बृ॒ह॒स्य॒ते सु॒प्र॒जा वी॒र॒व॒न्तो	बृ॒ह॒स्य॒ते । सु॒प्र॒जाः । वी॒र॒व॒न्तः ।
व॒यं स्या॑म॒ पत॑यो॒ रयी॒णाम् ॥	व॒यम् । स्या॑म॒ । पत॑यः । रयी॒णाम् ॥

- 6 evā pitré viśvádevāya vṛṣṇe *Then to the father that belongs*
yajñāir vidhema, námasā, havīr- *to all the gods, the bull, we would*
bhiḥ. *offer worship with sacrifices, obei-*
Bṛhaspate, suprajā virāvanto *sance, and oblations. O Brhaspati,*
vayāṁ siāma pátayo rayīṇām. *with good offspring and heroes we*
would be lords of wealth.

evā: with final vowel metrically lengthened. The sense of the pol. here is: *such being the case* (cp. 180). pitré: Brhaspati. The term is applied to Agni, Indra, and other gods. virāvantas: that is, possessing warrior sons, cp. i. 1, 3 c. vayāṁ: this line occurs several times as the final Pāda of a hymn; cp. viii. 48, 18.

७ स॒ इ॒द्रा॒जा॒ प्र॒ति॒ज॒न्या॒नि वि॒श्वा॒	सः । इ॒त् । रा॒जा । प्र॒ति॒ज॒न्या॒नि । वि॒श्वा ।
शु॒भ्रेण॑ त॒स्याव॑भि॒ वी॒र्ये॑ण ।	शु॒भ्रेण॑ । त॒स्यौ । अ॒भि । वी॒र्ये॑ण ।
बृ॒ह॒स्य॒ति॒ यः सु॒भृ॒तं वि॒मर्ति॑	बृ॒ह॒स्य॒ति॒म् । यः । सु॒भृ॒तम् । वि॒मर्ति॑ ।
व॒ल्गू॒यति॑ व॒न्दते॑ पू॒र्वभा॑जम् ॥	व॒ल्गू॒यति॑ । व॒न्दते॑ । पू॒र्वभा॑जम् ॥

- 7 sá id rájā prátijanyāni viśvā *That king with his impulse and*
śūsmeṇa tasthāv abhī vīriṇa, *his heroism overcomes all hostile*
Bṛhaspātim yāḥ sūbhṛtaṁ bi- *forces, who keeps Brhaspati well-*
bhārti, *nourished, honours him, and praises*
valgūyāti, vāndate pūrvabhā- *him as receiving the first (portion*
jam. *of the offering).*

abhī: the prp., as often, here follows the vb. sūbhṛtaṁ bibhārti: lit. *cherishes him as well-cherished* (predicative). All three verbs depend on yās, though the last two, as beginning a Pāda and a sentence, would even otherwise be accented. valgūyāti: note that this denominative is treated as a cd. in the Pāda text (cp. 175 A 1). pūrvabhājam: predicative.

स इत्थेति सुधित श्रीकसि स्वे सः । इत् । इति । सुधितः । श्रीकसि । स्वे ।
 तस्मा इत्ता पिवते विश्वदानीम् । तस्यै । इत्ता । पिवते । विश्वदानीम् ।
 तस्यै विशः स्वयमेवा नमन्ते तस्यै । विशः । स्वयम् । एव । नमन्ते ।
 यस्मिन्ब्रह्मा राज्ञि पूर्व एति ॥ यस्मिन् । ब्रह्मा । राज्ञि । पूर्वः । एति ॥

śa it kṣeti sūdhita śkasi své, That king dwells well-established
 tasmā iṭā pivate viśvadānīm; in his own abode, to him the consecrated food always yields abundance;
 tasmai viśaḥ svayām evā nam- ante; to him his subjects bow down
 yāsmiṇ brahmā rājani pūrva éti. of their own accord, with whom the priest has precedence.

kṣeti: from 1. kṣi possess or dwell. sū-dhita: this form of the pp. of dhā is still preserved as the last member of eds. (otherwise hitā); the word is explained as su-hita in the AB. śkasi své: cp. své dāme in i. 1, 8c. iṭā: explained as food (annam) in AB. viii. 26, 7, and as earth (bhūmi) by Sāyaṇa. yāsmiṇ rājani: the loc. here = in the presence of whom, in whose case; the antecedent is here put in the relative clause, while in 7a it accompanies the corr. (śa id rājā). pūrva éti: with reference to this line the AB. viii. 26, 9 remarks, purohitam evaitad āha thus one calls him a Purohita; cp. also AB. viii. 1, 5: brahma khalu vai kṣatrāt pūrvam the Brāhmaṇa certainly precedes the Kṣatriya.

अप्रतीतो जयति सं धनानि अप्रतिऽइतः । जयति । सम । धनानि ।
 प्रतिजन्यान्तुत या सज्ज्या । प्रतिऽजन्यानि । उत । या । सज्ज्या ।
 अवस्ववे यो वरिवः कृणोति अवस्ववे । यः । वरिवः । कृणोति ।
 ब्रह्मणे राजा तमवन्ति देवाः ॥ ब्रह्मणे । राजा । तम् । अवन्ति । देवाः ॥

apratīto jayati saṃ dhānāni Unresisted he wins wealth both
 prātijanyāni utā yā sājanyā. belonging to his adversaries and
 avasyāve yó varivah kṛṇóti to his own people. The king who
 brahmāṇe rājā, tām avanti de- for the priest desiring (his) help
 vāḥ. procures prosperity, him the gods
 help.

After the statement in 7 that the king who honours Bṛhaspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Bṛhaspati, also prospers.

jayati sám: prp. after the vb. (p. 285 f). dhánāni: he wins wealth both abroad and at home. avasyáve—avanti: both words from the same root av: the gods help the king who helps the Brahman.

- १० इन्द्रश्च सोमं पिबतं बृहस्पते इन्द्रः । च । सोमम् । पिबतम् । बृहस्पते ।
 ऽस्मिन्यज्ञे मन्दसाना वृषण्वसू । अस्मिन् । यज्ञे । मन्दसाना । वृषण्वसू इति
 आ वा विशन्विन्द्वः स्वाभुवो वृषण्वसू ।
 ऽस्मे रयिं सर्ववीरं नि यक्षतम् ॥ आ । वाम् । विशन्तु । इन्द्रवः । सुऽआभुवः ।
 अस्मे इति । रयिम् । सर्वेऽवीरम् । नि ।
 यक्षतम् ॥

- 10 Índraś ca sómam pibatam, O Indra and Bṛhaspati, drink
 Bṛhaspate, the Soma, rejoicing at this sacrifice,
 asmín yajñé mandasāná, vṛṣaṇ- O ye of mighty wealth; let the
 vasū: invigorating drops enter you two;
 ā vām viśantu índavaḥ suā- bestow on us riches accompanied
 bhúvo; altogether with sons.
 asmé rayim sárvavīram ní yach-
 atam.

Índraś ca: nom. for voc. (196 ca; cp. ca, p. 228, 1 and 1 a).
 pibatam: 2. du. ipv. of pā drink. mandasāná: ao. pt. of mand =
 mad. vṛṣaṇ-vasū: here vṛṣaṇ = mighty, great; Sāyaṇa explains
 the word as if it were a governing cd. (189 A), the normal form of
 which would, however, be varṣaṇ-vasu (189 A 2; cp. p. 455 b).
 Note that in the Pada text the cd. is first marked as Praghyā with
 iti and then analysed; also that in the analysis the first member
 here appears not in its pause form vṛṣaṇ (65) but in its Sandhi form
 with ṇ as not final. rayim sárvavīram: that is, wealth with
 offspring consisting of sons only: a frequent prayer (cp. i. 1, 3 c).
 yachatam: 2. ipv. pr. of yam. Here we have the intrusion of

a Jagatī stanza in a Trīṣṭubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Br̥haspati, as in the whole of the preceding hymn, iv. 49.

११ वृह॑स्यत इन्द्र॒ वर्ध॑तं नः	वृह॑स्यते । इन्द्र॒ । वर्ध॑तम् । नः ।
सचा॒ सा वा॑ सु॒म॒तिर्भू॒त्व॒से ।	सचा॑ । सा । वा॒म् । सु॒म॒तिः । भू॒तु । अ॒से
अ॒विष्टं॒ धियो॑ जि॒गृतं॒ पुरं॑धीर॒	इति॑ ।
ज॒ज॒स्तम॒र्यो व॒नुषा॑म॒रांतीः ॥	अ॒विष्टम् । धि॒यः । जि॒गृतम् । पुरं॑म॒धीः ।
	ज॒ज॒स्तम् । अ॒र्यः । व॒नुषा॑म् । अ॒रांतीः ॥

11 Br̥haspata, Ind ^a ra, vārdhatam naḥ; sácā sá vām sumatir bhūtu asmé. aviṣṭām dhīyo; jigṛtām pūram- dhīr; jajastām aryó vanuṣām árātīḥ.	<i>O Br̥haspati and Indra, cause us to prosper; let that benevolence of yours be with us. Favour (our) prayers; arouse rewards; weaken the hostilities of foe and rivals.</i>
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Br̥haspata Indra: contrary to the general rule the second voc. is here unaccented (p. 465, 18 a); this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrā-Br̥haspatī. Indra must be pronounced trisyllabically (cp. p. 15 d). vām: gen. (109 a). bhūtu: 3. s. ipv. root ao. of bhū. asmé: loc. with sácā (177, 5) and (as in 10 d) Pragṛhya (26 c). aviṣṭām: 2. s. du. ipv. of the iṣ ao. of av *favour* (145, 5). jigṛtām: 2. du. red. no. of gr *waken*; accented because beginning a new sentence (p. 467 b). dhīyas . . . pūramdhīs: these words often appear side by side and in contrast: the former then meaning *prayers* for gifts, the latter the *bestowal* (dhi from dhā *bestow*) of *plenty* (pūram an acc.; cp. the Pada-pāṭha). pūramdhīs here is also opposed to árātīs (lit. *lack of liberality*) in d. jajastām: 2. du. ipv. pf. of jas. aryás: gen. of ari (99, 3); cp. note on ii. 12, 4. The genitives aryás and vanuṣām are co-ordinate and dependent on árātīs; this appears from various parallel passages, as aryó árātīḥ *hostilities of the foe* (vi. 16, 27);

aghāny aryó, vanúṣām árātayaḥ evil deeds of the foe, hostilities of rivals (vii. 88, 5); *abhītim aryó, vanúṣām ásvāmsi the onset of the foe, the might of rivals* (vii. 21, 9 d). 11 a = vii. 97, 9 d.

UṢÁS

The goddess of Dawn is addressed in about twenty hymns. The personification is but slight, the physical phenomenon always being present to the mind of the poet. Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charms. Rising resplendent as from a bath she comes with light, driving away the darkness and removing the black robe of night. She is young, being born again and again, though ancient. Shining with a uniform hue, she wastes away the life of mortals. She illumines the ends of the sky when she awakes; she opens the gates of heaven; her radiant beams appear like herds of cattle. She drives away evil dreams, evil spirits, and the hated darkness. She discloses the treasures concealed by darkness, and distributes them bountifully. She awakens every living being to motion. When Uṣas shines forth, the birds fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Uṣas is closely associated with the Sun. She has opened paths for Sūrya to travel; she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover. Sūrya follows her as a young man a maiden; she meets the god who desires her. She thus comes to be spoken of as the wife of Sūrya. But as preceding the Sun, she is occasionally regarded as his mother; thus she is said to arrive with a bright child. She is also called the sister, or the elder sister, of Night (x. 127), and their names are often conjoined as a dual compound (*uṣásā-náktā* and *náktoṣásā*). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uṣas is often associated with Agni, who is sometimes called her lover. Uṣas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Ásvins (vii. 71). When the Ásvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.

Uṣas brings the worshipper wealth and children, bestowing protection and long life. She confers renown and glory on all liberal benefactors of the poet. She is characteristically bountiful (*maghóni*).

The name of Uṣas is derived from the root *vas*, to *shine*, forms of which are often used with reference to her in the hymns in which she is invoked.

iv. 51. Metre : Triṣṭubh.

१ इ॒दमु॒ त्वत्पु॒रु॒तमं॑ पु॒रस्ता॒ञ्ज
ज्योति॒स्तम॑सो व॒युना॑वद॒स्थात् ।
नू॒नं दि॒वो दु॒हित॑रीं वि॒भाती॑
गा॒तुं कृ॒णव॑न्नु॒षसो॑ जना॒य ॥

इ॒दम् । ऊँ॒ इति॑ । त्वत् । पु॒रु॒तम॑म् । पु॒र॒॒स्ता॒ञ्ज ।
ज्ञा॒त् ।
ज्योतिः॑ । तम॑सः । व॒युन॑ऽवत् । अ॒स्थात् ।
नू॒नम् । दि॒वः । दु॒हित॑रः । वि॒ऽभा॒तीः ।
गा॒तुम् । कृ॒ण॒वन् । उ॒षसः॑ । जना॒य ॥

1 idám u tyát purutámam purás-
tāj

jyótis támaso vayúnāvad asthāt.
nūnám divó duhitáro vibhátír
gātúm kṛṇavann Uṣáso jánāya.

*This familiar, most frequent light
in the east, with clearness has stood
(forth) from the darkness. Now
may the Dawns, the daughters of
the sky, shining afar, make a path
for man.*

tyád : see p. 297, 5. purutámam : because appearing every morning ; hence Uṣásas *the Dawns* in d. támasas : abl. dependent on asthāt = úd asthāt. The word vayúna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as *mārga road*, *prajñāna cognition*, and *kānti beauty*. Pischel favours the first of these. Sāyaṇa here explains vayúnāvat as 'very beautiful or possessed of knowledge = showing everything'. It probably here means 'making the way clear', cp. gātúm in d. nūnám : note that in the RV. this word always means *now*. divó duhitáras : from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gātúm : cp. vi. 64, 1 : 'she makes all fair paths easy to traverse'. kṛṇavan : 3. pl. sb. ; explained by Sāyaṇa as 3. pl. ipf. ind., akurvan.

२ अ॒स्तु॒र चि॒त्रा उ॒षसः॑ पु॒रस्ता॑न्
मि॒ता इ॒व स्वर॑वोऽध्व॒रेषु॑ ।
ब्र॒ज॒स्य॒ तम॑सो॒ द्वारो॑-
ह॒न्ती॒रव्र॑ज्कु॒चयः॑ पा॒वकाः॑ ॥

अ॒स्तुः । कुं॑ इति । चि॒त्राः । उ॒षसः॑ । पु॒र-
स्ता॑न् ।
मि॒ताः इ॒व । स्वर॑वः । अ॒ध्वरेषु॑ ।
वि । कुं॑ इति । ब्र॒जस्य॑ । तम॑सः । द्वारो॑ ।
उ॒ह॒न्तीः । अ॒व्रन् । शु॒चयः॑ । पा॒वकाः॑ ॥

२ āsthur u citrā Uṣasaḥ purastān, The brilliant Dawns have stood
mitā iva svāravo adhvarēṣu. in the east, like posts set up at
vī ū vrajāśya tāmaso dvārā sacrifices. Shining they have un-
uchāntīr avrañ chūcayaḥ pa- closed the two doors of the pen of
vākāḥ. darkness, bright and purifying.

Uṣāsas : that is, each of the preceding Dawns and the present one. mitās : pp. of mi fix. svāravas : that is, shining with ointment ; cp. i. 92, 5 : svāruṁ nā péso vidātheṣu āñjajī, citrām divo duhitā bhānūm āsret the daughter of heaven has spread her brilliant beam, like one who at divine worship anoints the post, the ornament (of the sacrifice). Note that u in c is lengthened though followed by two consonants (p. 437 a 3). vrajāśya : a simile with iva omitted ; cp. i. 92, 4 ; gāvo nā vrajām vī Uṣā āvar tāmaḥ Dawn has unclosed the darkness as the cows their stall. dvārā : the two folds of the door, the dual of dvār often being used thus. vī : to be taken with avrañ, 3. pl. root ao. of vṛ cover. uchāntīs : pr. pt. of 1. vas shine. śūcāyaḥ pāvakāḥ : these two adjectives very often appear in juxtaposition. On the pronunciation of pāvakā see p. 437 a.

३ उ॒ह॒न्ती॒रव॑ चि॒तय॑न्त॒ भो॒जान्
रा॒धो॒देया॑यो॒षसो॑ म॒घोनीः॑ ।
अ॒चि॒वे अ॒न्तः प॒णयः॑ स॒सम्ब॑-
बु॒ध्यमा॑नास्तम॑सो विम॑न्थे ॥

उ॒ह॒न्तीः । अ॒व । चि॒तय॑न्त॒ । भो॒जान् ।
रा॒धः दे॒याय॑ । उ॒षसः॑ । म॒घोनीः॑ ।
अ॒चि॒वे । अ॒न्तरि॑ति । प॒णयः॑ । स॒सन्तु॑ ।
अ॒बु॒ध्यमा॑नाः । तम॑सः । वि॒म॑न्थे ॥

३ uchāntīr adyā citayanta bhojān Shining to-day may the bounteous
rādhodēyāya Uṣāso maghōnīḥ. Dawns stimulate the liberal to the

acitré antáḥ paṇáyāḥ sasantu, *giving of wealth. In obscurity let*
 ábudhyamānās tāmāso vīma- *the niggards sleep, unwakening in*
 dhye. *the midst of darkness.*

citayanta : 8. pl. Ā. inj. ; explained by Śaṅkara as an indicative :
 prajñāpayanti *they instruct.*

४ कुवि॑त्स दे॒वीः स॒नयो॑ नवी॒ वा । कु॒वित् । सः । दे॒वीः । स॒नयः । नवः । वा ।
 यामी॑ बभू॒यादुष॑सो वो अ॒य । यामः । ब॒भूयात् । उ॒षसः । वः । अ॒य ।
 येना॑ नव॒गवे॑ अङ्गि॒रे द॑र्श॒गवे॑ येन । नव॒गवे॑ । अङ्गि॒रे । द॑र्श॒गवे॑ ।
 सप्त॑स्यै रेवती रेवदू॒ष ॥ सप्त॑स्यै । रे॒वतीः । रे॒वत् । ऊ॒ष ॥

4 kuvít sá, devīḥ, sanáyo návo vā *Should this be an old course or*
 yámo babhūyád, Uṣaso, vó *a new for you to-day, O divine*
 adyá : *Dawns : (is it that) by which ye*
 yénā Návagve, Ángire, Dásagve *have shone wealth, ye wealthy ones,*
 sáptáasye, revatī, revád ūṣá ? *upon Navagva, Ángira, and Da-*
śagva the seven-mouthed?

babhūyát : op. pf. of bhū, accented on account of kuvít (cp. notes on ii. 35, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Ángiras, and Daśagva are the names of ancients associated with Indra in the release of the cows enclosed by the Paṇis and by Vala. The allusion in saptáasye is uncertain ; in iv. 50, 4 it is an epithet of Bṛhaspati, who is also associated with the capture of the cows and may therefore be meant here. The meaning would then be : bring us wealth to-day as ye did to Navagva, Ángiras, Daśagva and Bṛhaspati. revatī revát : these words are found connected in other passages also. ūṣá : 2. pl. pf. act. of 1. vas *shine.*

५ घू॒यं हि दे॒वीर्ध॑त॒युग्मि॒रश्नेः॑ घू॒यम् । हि । दे॒वीः । अ॒त॒युक्॑मिः । अ॒श्नेः ।
 परि॒प्रया॑य॒ सु॒व॒नानि॑ स॒द्यः । परि॑स॒प्रया॑य । सु॒व॒नानि॑ । स॒द्यः ।
 प्र॒बो॒धय॑न्ती॒रुष॑सः स॒सन्त॑ प्र॒बो॒धय॑न्तीः । उ॒षसः । स॒सन्त॑म् ।
 द्वि॒पा॒ञ्चतु॑ष्पा॒ञ्चर॑थाय जी॒वम् ॥ द्वि॒पा॒त् । चतु॑ःपा॒त् । च॒र॒थाय॑ । जी॒वम् ॥

5 yūyám hí, devīr, ṛtayúgbhir
 áśvaiḥ
 pariprayāthá bhúvanāni sa-
 dyāḥ,
 prabodháyantir, Uṣasaḥ, sasán-
 tam,
 dvipáca cátuṣpāca caráthāya jī-
 vām.

*For you, O goddesses, with your
 steeds yoked in due time, proceed
 around the worlds in one day,
 awakening, O Dawns, him who
 sleeps, the two-footed and the four-
 footed living world, to motion.*

pariprayāthá: accented owing to hí; on the accentuation of verbal prepositions see p. 469 B a. prabodháyantī: cp. i. 92, 9, víśvaṃ jīvāṃ carāse bodháyantī *wakening every living soul to move.* cátuṣpād: note that catúr when accented as first member of a cd. shifts its accent to the first syllable. This word, dvipād and jīvām are all neuter.

६ क्व खिदासां कतमा पुराणी
 यया विधानां विदधुर्ऋणां । यया । विधानां । विदधुः । ऋणां ।
 शुभं यच्छुभा उषसश्चरन्ति शुभम् । यत् । शुभाः । उषसः । चरन्ति ।
 न वि ज्ञायन्ते सदृशीरजुर्याः ॥ न । वि । ज्ञायन्ते । सदृशीः । अजुर्याः ॥

6 kúa svid āsām katamā purāṇī
 yáyā vidhānā vidadhūr ṛbhū-
 ṇām ?
 śúbham yāca chubhrā Uṣasaś
 carānti,
 ná ví jñāyante sadṛśīr ajuryāḥ.

*Where, pray, and which ancient
 one of them (was it) at which they
 (the gods) imposed the tasks of the
 Ṛbhus? When the beaming dawns
 proceed on their shining course, they
 are not distinguished alike, unaging.*

āsām: of the dawns. yáyā: in a temporal sense = at whose time. vidadhūr: *they*, the gods, *enjoined*: this probably refers to the most distinctive feat of the Ṛbhus, that of making one bowl into four; cp. i. 161, 2: ékaṃ camasāṃ catúraḥ kṛnotana, tād vo devā abruvan 'make the one bowl four', that the gods said to you; that was one of their vidhānā tasks. śúbham: cognate acc. ná ví jñāyante: they are always the same; cp. i. 92. 10, pūnaḥ-punar jāyamānā purāṇī samānām várṇam abhi śúbhamānā *being*

born again and again, ancient of days, adorning herself with the same colour, where dawn is, as usually, spoken of as a single goddess reappearing day after day, whereas in this hymn many individual dawns that appear successively are referred to.

ता पा ता भद्रा उषसः पुरासुर् ताः । घ । ताः । भद्राः । उषसः । पुरा ।

अभिष्टिबुम्ना ऋतजातसत्याः । आसुः ।

यास्तीजानः शशमान उक्थैः अभिष्टिबुम्नाः । ऋतजातऽसत्याः ।

सुवञ्छंसद्रविणं सद्य आपं ॥ यासु । ईजानः । शशमानः । उक्थैः ।

सुवन । शंसन । द्रविणम् । सद्यः । आपं ॥

7 tú ghā tá bhadrá Uṣasaḥ pu- *Those indeed, those Dawns have*
rāsar, *formerly been auspicious, splendid*
abhiṣṭidyumnā ṛtājātasatyāḥ; *in help, punctually true; at which*
yāsu ījānāḥ śaśamānā ukthāiḥ *the strenuous sacrificer with reci-*
stuvāñ, chāmsan, draviṇam sa- *tutions praising, chanting, has at*
dyā āpa. *once obtained wealth.*

On purā with pf. see 213 A. ījānās : pf. pt. Ā. of yaj sacrifice. śaśamānā : pf. pt. Ā. of śam labour. stuvāñ chāmsan = stuvān + śāmsan (40, 1). The general meaning of the stanza is: former dawns have brought blessings to the sacrificer; may they do so now.

८ ता आ चरन्ति समना पुरस्तात् ताः । आ । चरन्ति । समना । पुरस्तात् ।

समानतः समना पप्रथानाः । समानतः । समना । पप्रथानाः ।

ऋतस्य देवीः सदसो बुधाना ऋतस्य । देवीः । सदसः । बुधानाः ।

गवां न सर्गा उषसो जरन्ते ॥ गवांम् । न । सर्गाः । उषसः । जरन्ते ॥

8 tā ā caranti samanā purāstāt, *They approach equally in the*
samānātaḥ samanā paprathā- *east, spreading themselves equally*
nāḥ. *from the same place. The god-*
ṛtasya devīḥ sādaso budhānā, *desses waking from the seat of*
gāvāṃ nā sārgā, Uṣaso jarante. *order, like herds of kine let loose,*
the Dawns are active.

samanā: always in the same way. *saṁānatās*; cp. i. 124, 3: *prajānati iva, nā diśo mināti as one who knows (the way), she loses not her direction*. *ṛtāsyā sādasaḥ*: abl. dependent on *budhānāḥ* (cp. 10); cp. i. 124, 8; *ṛtāsyā pānthām ānv eti sādhu she follows straight the path of order*. *budhānās*: ao. pt., *awaking* (intr.), not = *bodhayantyas wakening* (trans.) according to Śaṅkara; when *Ā.* and without an object, *budh* is intr.; cp. *ābodhi has awoke*, said of Uṣas (i. 92, 11; iii. 61, 6; vii. 80, 2). *gavām nā sārgāḥ*: cp. iv. 52, 5, *prāti bhadra adṛkṣata gāvām sārgā nā raśmāyaḥ the auspicious rays (of dawn) have appeared like kine let loose*. *jarante*: are awake = are active, are on the move (cp. *ā caranti* in a and 9 a, b); are praised (*stūyante*) according to Śaṅkara.

९ ता इवैव संमना समानीर् ताः । इत् । नु । एव । समना । समानीः ।
 अमीतवर्णा उषसश्चरन्ति । अमीतवर्णाः । उषसः । चरन्ति ।
 गूहन्तीरभ्वमसितं रुशन्निः गूहन्तीः । अभ्वम् । असितम् । रुशन्तिमिः ।
 शुक्रास्तनूभिः शुचयो रुचानाः ॥ शुक्राः । तनूभिः । शुचयः । रुचानाः ॥

9 tā in nū evā samanā samānīr, Those Dawns even now equally
 āmītavarṇā Uṣasas caranti. the same, of unchanged colour,
 gūhantīrabhavamāsitaṁ rūśad- move on; concealing the black
 bhiḥ monster, bright with gleaming
 śukrās tanūbhiḥ, śucayo, ruc- forms, brilliant, beaming.
 ānāḥ.

On the accentuation of *nv evā* see p. 450, 2 b. *ābhvam*: cp. i. 92, 5, *bādhate kṛṣṇām ābhvam she drives away the black monster* (of night). *rūśadbhis*: m. form irregularly agreeing with the f. *tanūbhis*. Note that the Pada text does not separate the endings *bhyām*, *bhis*, *bhyas*, *su* from f. stems in long vowels, nor of m. stems in *a* because the pure stem in these cases appears in an altered form, e. g. *prīyēbhis*, but *pitṛbhis*.

१० रयिं दिवो दुहितरो विमातीः रयिम् । दिवः । दुहितरः । विमातीः ।
 प्रजावन्तं यक्षतास्मां देवीः । प्रजावन्तम् । यक्षत । अस्मां । देवीः ।

स्योनादा वः प्रतिबुध्यमानाः

स्योनात् । आ । वः । प्रतिबुध्यमानाः ।

सुवीर्यस्य पतयः स्याम ॥

सुवीर्यस्य । पतयः । स्यामः ॥

[0 rayīm, divo duhitaro, vibhātīḥ
prajāvantam yachatāsmāsu, de-
viḥ.

*O daughters of Heaven, do ye
shining forth bestow on us, god-
desses, wealth accompanied by off-
spring. Awaking from our soft
couch towards you, we would be
lords of a host of strong sons.*

sionād ā vah pratibūdhya mānāḥ,
suvīriasya pātayaḥ siāma.

yachata: pr. ipv. of yam, here construed with the loc.; the usual case is the dat. (200 A 1). pratibūdhya mānāḥ: with ā and abl., cp. budhānā with abl. in 8 c.

११ तद्वी दिवो दुहितरो विमातीरु

तत् । वः । दिवः । दुहितरः । विमातीः ।

उपं ब्रुव उषसो यज्ञकेतुः ।

उपं । ब्रुवे । उषसः । यज्ञकेतुः ।

वयं स्याम यशसो जनेषु

वयम् । स्याम । यशसः । जनेषु ।

तद्यौच धत्तां पृथिवी च देवी ॥

तत् । द्यौः । च । धत्ताम् । पृथिवी । च ।

देवी ॥

11 tād vo, divo duhitaro, vibhātīr
ūpa bruva, Uṣaso, yajñāketuḥ:
vayām siāma yaśāso jāneṣu;
tād Dyáuś ca dhattām Pṛthivī
ca devī.

*For that I whose banner is the
sacrifice, O daughters of Heaven,
implore you that shine forth, O
Dawns: we would be famous among
men; let Heaven and the goddess
Earth grant that.*

vibhātīr: to be taken with vas. ūpa bruve: with two acc. (p. 304, 2). yajñāketuḥ: the singer thus describes himself; in i. 113, 19 the Dawn is called yajñāsya ketuḥ the signal of the sacrifice. yaśāso (accent, p. 453, 9 A a) jāneṣu: this phrase frequently occurs in prayers. vayām: the poet having in b spoken in the sing. on his own behalf, now changes, as often, to the pl., so as to include the others who are present. dhattām: 3. du. of dha, accented, though not beginning a sentence, because of ca . . . ca (see p. 468 β).

AGNĪ

See Introduction to i. 1 on the nature of Agni.

v. 11. Metre : Jagatī.

१ जनस्य गोपा अजनिष्ट जागृविर् जनस्य । गोपाः । अजनिष्ट । जागृविः ।
 अग्निः सुदक्षः सुविताय नव्यसे । अग्निः । सुदक्षः । सुविताय । नव्यसे ।
 घृतप्रतीको बृहता दिविसृष्टां घृतप्रतीकः । बृहता । दिविःसृष्टां ।
 द्युमद्वि भाति भरतेभ्यः शुचिः ॥ द्युमत । वि । भाति । भरतेभ्यः । शुचिः ॥

1 Jánasya gopá ajaniṣṭa jāgrvir *Guardian of the people, watchful,*
 Agniḥ sudákṣaḥ suvitāya ná- *most skilful, Agni has been born*
 vyase. *for renewed welfare. Butter-faced,*
 ghr̥tápratiko bṛhatá divispṛśā *bright, he shines forth brilliantly*
 dyumád ví bhāti bharatébhyas *for the Bharatas with lofty, heaven-*
 śúciḥ. *touching (flame).*

gopás : 97, 2. ajaniṣṭa : iṣ ao. of jan generate. su-dákṣas : a Bv. (p. 455 ca). suvitāya : final dat. (p. 314, B 2). návyase : dat. of cpv. of náva new. ghr̥tá-pratikas : cp. yásya prátikam áhutam ghr̥téna whose face is sprinkled with butter (vii. 8, 1) as an analysis of the cd. bṛhatá : supply téjasā. bharatébhyas : for the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer belongs.

२ यज्ञस्य केतुं प्रथमं पुरोहितम् यज्ञस्य । केतुम् । प्रथमम् । पुरःहितम् ।
 अग्निं नरस्त्रिषधस्थि समीधरे । अग्निम् । नरः । त्रिःसधस्थि । सम । ईधिर ।
 इन्द्रेण देवैः सरथं स बर्हिषि इन्द्रेण । देवैः । सरथम् । सः । बर्हिषि ।
 सीदन्नि होता यजथाय सुक्रतुः ॥ सीदत् । नि । होता । यजथाय । सुःक्रतुः ॥

2 yajñásya ketúm, prathamám *As banner of sacrifice, as first*
 puróhitam, *domestic priest, men have kindled*
 Agním náras, triṣadhassthé sám *Agni in the threefold abode. (Com-*
 idhire. *ing) on the same car with Indra*

Índreṇa deváih sarátham sá and the gods may that most wise
 barhīṣi Invoker sit down on the sacrificial
 sídan ní hótā yajāthāya su- grass for sacrifice.
 krátuḥ.

ketúm: in apposition to Agním, in allusion to the smoke of sacrifice; cp. viii. 44, 10, hótāram . . . dhūmáketum . . . yajñānām ketúm the Invoker, the smoke-bannered banner of sacrifices; cp. 8 d. prathamām: first-appointed in order of time. puróhitam: see i. 1, 1. náras: N. pl. of nṛ (p. 91). tri-śadhassthé: on the three sacrificial altars; Sandhi 67 b. sám idhire: pf. of idh kindle; have kindled and still kindle (cp. p. 842 a). saráthara: adv. governing Índreṇa and deváis (cp. p. 309, 2). sídan ní: the ipf. expresses that he sat down in the past when he became Purohita; the prp. as often follows the verb (p. 468, 20). yajāthāya: final dat. (p. 314, B 2).

३ असंमृष्टो जायसे मात्रोः सुचिं
 मन्द्रः कविर्दतिष्ठो विवस्वतः ।
 घृतेन त्वावर्धयन्न आहुत
 धूमसे कतुरभवद्वि श्रितः ॥

असंमृष्टः । जायसे । मात्रोः । सुचिः ।
 मन्द्रः । कविः । उत । अतिष्ठः । विवस्वतः ।
 घृतेन । त्वा । अवर्धयन् । अग्ने । आहुत ।
 धूमः । ति । कतुः । अवत । दिवि । श्रितः ॥

3 ásammṛṣṭojāyase māt^róhśúcir.
 mandráh kavir úd atīṣṭho Vi-
 vāsватаh.
 ghr̥téna tvāvardhayann, Agna
 āhuta,
 dhūmās te ketúr abhavad divi
 śritáh.

Uncleansed thou art born bright
 from thy two parents. Thou didst
 arise as the gladdening sage of
 Vivasvant. With butter they
 strengthened thee, O Agni, in whom
 the offering is poured. Smoke be-
 came thy banner that reached to
 the sky.

ásam-mṛṣṭas: pp. of mṛj wipe, opposed to śúcis, though un-
 cleansed, yet bright. mātros: abl. du.: the two fire-sticks, from
 which Agni is produced by friction. úd atīṣṭhas: 3. s. ipf. of sthā
 stand. Vivasvatas: gen. dependent on kavis; the sage (a common
 designation of Agni) of Vivasvant, the first sacrificer tvā: the

caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. *avardhayan*: that is, made the fire burn up with the ghee poured into it; explained by *ā-huta*. *dhūmās*, &c.: affords an analysis of Agni's epithet *dhūmāketu* (cp. note on 2 a). *divi*: loc. of the goal (p. 325 b). Note the use of the imperfects as referring to past events (p. 345, B).

४ अग्निं यज्ञसुप वेतु साधुया- अग्निः । नः । यज्ञम् । उप । वेतु । साधुया ।
 सिं नरो वि भरन्ते गृहेगृहे । अग्निम् । नरः । वि । भरन्ते । गृहेऽगृहे ।
 अग्निर्दूतो अभवत्सवाहनो अग्निः । दूतः । अभवत् । हव्यऽवाहनः ।
 ऽग्निं वृणाना वृणते कविक्रतुम् ॥ अग्निम् । वृणानाः । वृणते । कविक्रतुम् ॥

4 Agnir no yajñām ūpa vetu *Let Agni come straightway to*
 sādhuṣā. *our sacrifice. Men carry Agni*
 Agnim nāro vi bharante gr̥hē- *hither and thither in every house.*
 gr̥he. *Agni became the messenger, the*
 Agnir dūtō abhavad dhavya- *carrier of oblations. In choosing*
 vāhano. *Agni they choose one who has the*
 Agnim vṛṇānā vṛṇate kavikra- *wisdom of a seer.*
 tum.

vetu: 3. s. ipv. of *vī*. bharante: see note on *bhr̥*, ii. 83, 10 a.
 gr̥hē-gr̥he: 189 Ca. dūtās: Agni is characteristically a messenger
 as an intermediary between heaven and earth. dhavyavāhanas:
 Sandhi, 54. vṛṇānās: pr. pt. A. of 2. *vṛ*, choosing Agni as their
 priest. vṛṇate: 3. pl. pr. A of 2 *vṛ*.

५ तुभ्येदमग्निं मधुमत्तमं वचस- तुभ्यं । इदम् । अग्निं । मधुमत्तमम् । वचः ।
 तुभ्यं मनीषा इयमस्तु शं हृदे । तुभ्यम् । मनीषा । इयम् । अस्तु । शम् । हृदे ।
 स्वां गिरः सिन्धुमिवावनीर्महीर् स्वाम् । गिरः । सिन्धुम् । हव । अवनीः ।
 आ पृणन्ति शर्वसा वर्धयन्ति च ॥ महीः ।
 आ । पृणन्ति । शर्वसा । वर्धयन्ति । च ॥

5 túbhyedám, Agne, mádhumat- tamam vácas, túbhyam manīṣā iyám astu śám hrdé. tuám girāḥ, síndhum ivāvánir mahír, ā prṇantiśávasā, vardháyanti ca.	<i>For thee, O Agni, let this most honied speech, for thee this prayer be a comfort to thy heart. The songs fill thee, as the great rivers the Indus, with power, and strengthen thee.</i>
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túbhya : this form of the dat. of tvám occurs about a dozen times in the Saṃhitā text beside the much commoner túbhyam (as in b) ; it occurs only before vowels with which it is always contracted, having only once (v. 30, 6) to be read with hiatus. manīṣā iyám : in this and two other passages of the RV. the ā of manīṣā is not contracted in the Saṃhitā text, because it precedes the caesura. śám : in apposition, as a *delight* or *comfort*. síndhum iva : this simile occurs elsewhere also ; thus Índram ukthāni vāvṛdhuḥ, samudrām iva síndhavaḥ the hymns strengthen Indra as the rivers the sea. ā prṇanti : from pṛ fill. śávasā : because hymns, like oblations, are thought to give the gods strength. vardháyanti : cs. of vṛdh grow ; accent, p. 466, 19 a.

६ त्वामग्ने अङ्गिरसो गुहा हितम् अन्वविन्दञ्छिश्रियाणं वनेवने । स ज'यसे मध्यमानः सहो महत् त्वामाहुः सहसस्युत्रमङ्गिरः ॥	<i>त्वाम् । अग्ने । अङ्गिरसः । गुहा । हितम् । अन् । अविन्दन् । शिश्रियाणम् । वने । वने । सः । जायसे । मध्यमानः । सहः । महत् । त्वाम् । आहुः । सहसः । पुत्रम् । अङ्गिरः ॥</i>
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6 tuám, Agne, Ángiraso gúhā hitám ánv avindañ chíśriyāṇám váne- vane. sá jāyase mathyámānaḥ sáho mahát : tuám āhuḥ sáhasas putráṃ, Ángiraḥ.	<i>Thee, O Agni, the Ángirases discovered hidden, abiding in every wood. Thus thou art born, when rubbed with mighty strength : they call thee the son of strength, O Ángiras.</i>
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Āngirasas: an ancient priestly family (cp. x. 14, 3-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). **gūhā hitām** placed (pp. of dhā) *in hiding, concealed*, explained by **śīśriyānām vāne**; *having betaken himself* (pf. pt. of śri) *to, resting in, all wood*. **ānv avindan**: *they found him out as a means of sacrifice*; Sandhi, 40. **vāne-vane**: 189 C a. **sá**: *as such* = as found in wood (cp. p. 294 b). **mathyámānas**: pr. pt. ps. of math *stir*, being produced by the friction of the kindling sticks. **sáho mahát**: cognate acc. = *with mighty strength* (cp. **sáhasā yó mathitó jāyate nfbhiḥ** *he who when rubbed by men with strength is born*, vi. 48, 5); this being an explanation of why he is called **sáhasas putráṃ** *son of strength*: this, or **sáhasaḥ sūnúḥ**, is a frequent epithet of Agni; Sandhi, 43, 2 a. **Āngiras**: see note on a.

PARJANYA

This deity occupies quite a subordinate position, being celebrated in only three hymns. His name often means 'rain-cloud' in the literal sense; but in most passages it represents the personification, the cloud then becoming an udder, a pail, or a water-skin. Parjanya is frequently described as a bull that quickens the plants and the earth. The shedding of rain is his most prominent characteristic. He flies around with a watery car, and loosens the water-skin; he sheds rain-water as our divine (**ásura**) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of Dyaus.

v. 83. Metre: 1. 5-8. 10. Triṣṭubh; 2-4. Jagatī; 9. Anuṣṭubh.

१ अ॒क्षां व॒द त॒वसं॑ गी॒र्भिरा॒मिः	अ॒क्षं । व॒द । त॒वसं॑म् । गी॒ःमिः । आ॒मिः ।
सु॒हि प॒र्जन्यं॑ न॒मसा॑ वि॒वास ।	सु॒हि । प॒र्जन्यं॑म् । न॒मसा॑ । आ । वि॒वा॒स ।
क॒र्निक्र॑दवृ॒षभो॑ जी॒रदा॑गू	क॒र्निक्र॑दत् । वृ॒षभः॑ । जी॒र॒दा॑गूः ।
रे॒ती द॒धात्वो॑षधीषु ग॒र्भम् ॥	रे॒तः । द॒धा॒ति । ओ॒षधीषु॑ । ग॒र्भम् ॥

- 1 áchā vada tavāsam gīrbhīr *Invoke the mighty one with these*
 ābhiḥ; *songs; praise Parjanya; seek to*
 stuhī Parjanyaṃ; nāmasā vi- *win him with obeisance. Bellowing,*
 vāsa. *the bull of quickening gifts places*
 kánikradad vṛṣabhó jīrádānū *seed in the plants as a germ.*
 réto dadhāti óṣadhīṣu gárbbham.

áchā: with final vowel metrically lengthened in the second syllable of the Pāda. vada: the poet addresses himself. vivāsa: ds. of van *win*. kánikradat: see iv. 50, 5 d. vṛṣabhás: Parjanya. jīrádānū: Sandhi, 47; his quickening gift is rain = rétas in d. gárbbham: as apposition to rétas, Parjanya quickens the growth of plants with rain.

- २ वि वृषान् हन्त्युत हन्ति रक्षसो वि। वृषान्। हन्ति। उत। हन्ति। रक्षसः।
 विश्वं बिभाय भुवनं महावधात्। विश्वम्। बिभाय। भुवनम्। महावधात्।
 उतानागा ईषते वृष्णावतो उत। अनागाः। ईषते। वृष्णावतः।
 यत्पुर्जन्यः स्रग्यन् हन्ति दुष्कृतः॥ यत्। पुर्जन्यः। स्रग्यन्। हन्ति। दुःकृतः॥

- 2 vi vṛkṣān hanti utá hanti ra- *He shatters the trees and he*
 kṣáso: *smiles the demons: the whole world*
 víśvaṃ bibhāya bhúvanaṃ ma- *fears him of the mighty weapon.*
 hávadhāt. *Even the sinless man flees before*
 utánāgā īṣate vṛṣṇiāvato, *the mighty one, when Parjanya*
 yát Parjanyaṃ stanāyan hanti *thundering smites the evil-doers.*
 duṣkṛtaḥ.

bibhāya: pf. of bhī = pr. (p. 342 a). mahāvadhāt: a Bv. owing to its accent (p. 455 c). vṛṣṇiāvatas: Parjanya; abl. with verbs of fearing (p. 316 b). ánāgās: with irr. accentuation of the privative an- in a Bv. (p. 455 c a and f. n. 2). This word is here contrasted with duṣkṛtas; hence the utá before it has the force of *even*. On the internal Sandhi of duṣkṛt see 43, 2 a.

- ३ रथीव कश्याश्वाँ अभिचिपन् रथीइव । कश्या । अश्वान् । अभिः
 आविर्दूतान्कृतं ते वृष्याँ अहं । चिपन् ।

दूरात्सिंहस्य स्तनथा उदीरते आविः । दूतान् । छगुति । वर्ध्नाम् । अह ।
 यत्पुर्जन्यः छगुति वर्ध्नाम् नमः ॥ दूरात् । सिंहस्य । स्तनथाः । उत् । ईरते ।
 यत् । पुर्जन्यः । छगुति । वर्ध्नाम् । नमः ॥

3 rathī iva kāsayaśvām abhikṣi- Like a charioteer lashing his
 pānn, horses with a whip he makes mani-
 āvir dūtān kṛṇute varṣiām āha. fest his messengers of rain. From
 dūrāt simhāsya stanāthā úd afar arise the thunders of the lion,
 irate, when Parjanya makes rainy the
 yāt Parjanyaḥ kṛṇutē varṣiām sky.
 nābhah.

rathī: N. of rathin, much less common than rathī, N. rathīs. The contraction rathīva also occurs in x. 51, 6; rathīr iva is much commoner and would have been metrically better here. dūtān: the clouds. simhāsya stanāthāḥ: condensed for 'the thunders of Parjanya like the roars of a lion. varṣyam: predicative acc.; on the accent of this form and of varṣyān in b, see p. 450, 2b. kṛṇutē: note that kṛ follows the fifth class in the RV., kṛṇōti, &c.; karōti does not appear till the AV., cp. p. 145, 4.

४ प्र वाता वान्ति पतर्यन्ति विद्युत् प्र । वाताः । वान्ति । पतर्यन्ति । विद्युत् ।
 उदीर्षधीर्जिह्वेते पिन्वते स्वः । उत् । और्षधीः । जिह्वेते । पिन्वते । स्वः ।
 इरा विश्वस्यै भुवनाय जायते रिति स्वः ।
 यत्पुर्जन्यः पृथिवीं रेतसावति ॥ इरा । विश्वस्यै । भुवनाय । जायते ।
 यत्पुर्जन्यः । पृथिवीम् । रेतसा । अवति ॥

4 prā vātā vānti; patáyanti vi- The winds blow forth, the light-
 dyúta; nings fall; the plants shoot up;
 úd ōṣadhīr jīhate; pínvate sūah. heaven overflows. Nurture is born
 irā víśvasmai bhūvanāya jāyate, for the whole world when Parjanya
 yāt Parjanyaḥ pṛthivīm rétasā- quickens the earth with seed.
 vati.

vánti, jīhate (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patáyanti (itv., 168), pínvate, which are accented as beginning new sentences (p. 466, 19 A a); cp. also note on bádhate, i. 35, 9 c. On the secondary root pinv see 134, 4 β. irā: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagatī triplet (2-4) is bound together by a refrain beginning with yát Parjányaḥ and varying the idea 'when Parjanya rains'.

५ यस्य व्रते पृथिवी नन्नमीति	यस्य । व्रते । पृथिवी । नन्नमीति ।
यस्य व्रते शफवज्जर्भुरीति ।	यस्य । व्रते । शफवत् । जर्भुरीति ।
यस्य व्रत ओषधीर्विश्वरूपाः	यस्य । व्रते । ओषधीः । विश्वरूपाः ।
स नः पर्जन्य महि शर्म यच्छ ॥	सः । नः । पर्जन्य । महि । शर्म । यच्छ ॥

5 yásya vraté pṛthivī nánnamīti; *In whose ordinance the earth*
 yásya vraté śaphávaj jārbbhurīti, *bends low; in whose ordinance*
 yásya vratá ōṣadhīr viśvá- *hoofed animals leap about; in*
 rūpāḥ: *whose ordinance plants are omni-*
 sá naḥ, Parjanya, máhi śárma *form, as such, O Parjanya, bestow*
 yacha. *mighty shelter on us.*

yásya vraté: that is, in obedience to whose law. nánnamīti: int. of nam (see 173, 2 b; 172 a). śaphávat: that which has hoofs, used as a n. collective. jārbbhurīti: int. of bhur quiver (174 a). ōṣadhīs: the following adj. viśvárūpāḥ is most naturally to be taken predicatively, like the verbs in a and b. sá: as nom. corr. followed by the voc.: as such, O Parjanya. yacha: ipv. of yam.

६ दिवो नो वृष्टिं मरुतो ररीध्वं	दिवः । नः । वृष्टिम् । मरुतः । ररीध्वम् ।
प्र पिन्वत वृष्णो अश्वस्य धाराः ।	प्र । पिन्वत । वृष्णः । अश्वस्य । धाराः ।
अर्वाङ्गितेन सनयितुनेह्य	अर्वाङ् । एतेन । सनयितुना । आ । इहि ।
अपो निषिञ्चत्सुरः पिता नः ॥	अपः । निऽसिञ्चन् । असुरः । पिता । नः ॥

6 divó no vṛṣṭim, Maruto rari-
 dhvam;

Give us, O Maruts, the rain
of heaven; pour forth the streams

prā pinvata vṛṣṇo áśvasya dhā- *of your stallion. Hither with this*
rāh. *thunder come, pouring down the*
arvān eténa stanayitnúnóhi, *waters as the divine spirit our*
apó niṣiñcānn ásurah pitá nah. *father.*

divás: this might be abl., *from heaven*, as it is taken to be by Sayana; but it is more probably gen., being parallel to **áśvasya dhārāh** in b; cp. ix. 57, 1, **prā te dhārā, divó ná, yanti vṛṣṭáyah** *thy streams go forth like the rains of heaven.* **raridhvam**: 2. pl. pr. ipv. of **rā give** (cp. p. 144, B 1 a). **Marutas**: the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii. 34, 13). **vṛṣṇo áśvasya**: = *stallion*. In c d Parjanya is again addressed. **stanayitnúnóhi**: the accent alone (apart from the Pada text) shows that this is a contraction not of -ná ihi (which would be -nehi), but of -ná éhi, which would normally be -náíhi; -néhi is based on the artificial contraction -ná (= -ná á) + ihi. The same Sandhi occurs in **Índréhi** (i. 9, 1) for **Índra á ihi**. With **stanayitnúnā** cp. **stanāyan** in 2 d and **stanáthās** in 3 c. **apás** = **vṛṣṭim** in a and **dhārās** in b. **ásurah pitá nah**: as appositional subject of the sentence, with the 2. ipv. **ihi**; cp. **sá** in 5 d with the voc. Parjanya and the 2. ipv. **yacha**. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

७ अभि क्रन्द स्तनय गर्भमा धा अभि । क्रन्द । स्तनय । गर्भम् । आ । धा ।
उदन्वता परि दीया रथेन । उदन्वता । परि । दीय । रथेन ।
दृतिं सु कर्ष विषितं न्यक्ष दृतिम् । सु । कर्ष । विषितम् । न्यक्षम् ।
समा भवन्तुद्वती निपादाः ॥ समाः । भवन्तु । उदन्वतः । निपादाः ॥

7 **abhi kranda**; **stanāya**; **gárbham á dhā**; *Bellow towards us; thunder; deposit the germ; fly around with*
udanvátā pári diyā ráthēna. *thy water-bearing car. Draw well*
dṛtiṃ sū karṣa viṣitaṃ nía- *thy water-skin unfastened down-*
ñcam: *ward: let the heights and valleys*
samā bhavantu udvāto nipādāh. *be level.*

stanāya : accented as forming a new sentence. *gārbham* : cp. 1 d, *réto dadhāti óṣadhīṣu gārbham*. *dhās* : 2. s. root ao. sb. of 1. *dhā*. *dīyā* : with final vowel metrically lengthened. *dṛtim* : the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. *viṣitam* (from *si tie*) : *untied* so as to let the water run out. *nyāñcam* : predicative : = so that the untied orifice turns downward. *samās* : that is, may the high and the low ground be made level by the surface of the water covering both.

८ महान्तं कोशमुदचा नि षिञ्च महान्तम् । कोशम् । उत । अच । नि ।
 स्यन्दन्तां कुल्या विषिताः पुरस्तात् । सिञ्च ।
 घृतेन यावापृथिवी व्यन्धि स्यन्दन्ताम् । कुल्याः । विऽसिताः । पुर-
 सुप्रपाणं भवत्वध्याभ्यः ॥ सात् ।
 घृतेन । यावापृथिवी इति । वि । उन्धि ।
 सुऽप्रपानम् । भवतु । अध्याभ्यः ॥

8 mahāntam kóśam úd acā, ni *Draw up the great bucket, pour*
 ṣiñca; *it down; let the streams released*
 syāndantām kulyā viṣitāḥ pu- *flow forward. Drench heaven and*
 rāstāt. *earth with ghee; let there be a good*
 ghṛtēna dyāvāpṛthivī vī undhi; *drinking place for the cows.*
 suprapāṇām bhavatu aghniā-
 bhyah.

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. *acā* : metrical lengthening of the final *a*. *ni ṣiñca* : Sandhi, 67 c. *purās-tāt* : according to Sāyaṇa *eastward*, because 'rivers generally flow eastwards'; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. *ghṛtēna* : figuratively of rain, because it produces fatness or abundance. *dyāvāpṛthivī* : *Pragṛhya*, but not analysed in the Pada text (cp. i. 35, 1 b). *undhi* : 2. s. ipv. of *ud wet* = *unddhi*. This Pada is equivalent in sense to 7 d. *suprapāṇām* : note that in the

Pada text this compound is written with a dental *n*, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

९ यत्प॒र्जन्य॒ कर्निक्र॑दत्	यत् । प॒र्जन्य॒ । कर्निक्र॑दत् ।
स्तन॑यन् हंसि॑ दुः॒ष्कृतः॑ ।	स्तन॑यन् । हंसि॑ । दुः॒ष्कृतः॑ ।
प्रती॑दं वि॒श्वं मो॒दते॒	प्रति॑ । व॒दम् । वि॒श्वम् । मो॒दते॒ ।
यत्किं॑ च॒ पृथि॒व्यामधि॑ ॥	यत् । किम् । च॒ । पृथि॒व्याम् । अधि॑ ॥

9 yát, Parjanya, kánikradat,
stanáyan hám̐si duṣkṛtaḥ,
prátidám víśvaṃ modate,
yát kiṃ ca pṛthivyám ádhi.

When, O Parjanya, bellowing
aloud, thundering, thou smitest the
evil-doers, this whole world exults,
whatever is upon the earth.

yát Parjanya: cp. 2d. hám̐si: 2. s. pr. of han (66 A 2). yát
kiṃ ca: indefinite prn., whatever (19 b), explains idám víśvaṃ this
world; if a verb were expressed it would be bhávati.

१० अ॒व॒र्षी॑र्वि॒षमु॒दु षू॒ गृ॒भा॒या-	अ॒व॒र्षीः । वृ॒षम् । उ॒त् । ऊं॑ इति॑ । सु॒ ।
क॒र्ध॒न्वा॒न्यत्ये॑त॒वा च॑ ।	गृ॒भा॒य॒ ।
अ॒जी॒जन॑ ओ॒षधी॑र्भो॒ज॒नाय॑ कम्	अ॒कः । ध॒न्वा॒नि । अ॒ति॑ऽए॒त॒वे । ऊं॑ इति॑ ।
उ॒त प्र॒जा॒भ्यो॑ऽवि॒दो म॒नी॒षाम् ॥	अ॒जी॒जनः । ओ॒षधीः । भो॒ज॒नाय॑ । कम् ।
	उ॒त । प्र॒जा॒भ्यः । अ॒वि॒दः । म॒नी॒षाम् ॥

10 ávarṣīr varṣám: úd u śú gṛ-
bhāya;

ákar dhánvāni átietavá u.
ájjana oṣadhīr bhójanāya kám;
utá prajābhyo avido manīṣám.

Thou hast shed rain: now wholly
cease; thou hast made the deserts
passable again. Thou hast made
the plants to grow for the sake of
food; and thou hast found a hymn
of praise from (thy) creatures.

This concluding stanza, implying that Parjanya has shed abundant rain, describes its results.

ávarṣis : 2. s. s. ao. of vṛṣ. u ṣú : on the Sandhi see 67 c ; on the meaning of the combination, see under u and sú, 180. grbhāya : his pr. stem is sometimes used beside grbhñāti. ákar : 2. s. root o. of kr. áti-etavái : cp. p. 463, 14 b a. ájījanas : cp. 1 d and 4 b. sám : see 180. Here we have the exceptional intrusion of a Jagatī Pāda in a Tristubh stanza (p. 445, f. n. 7). avidas : a. ao. of vid ind, *thou hast found = received*. prajābhyas : abl., *from creatures* in gratitude for the bestowal of rain.

PŪṢAN

This god is celebrated in eight hymns, five of which occur in the sixth Maṇḍala. His individuality is vague, and his anthropomorphic traits are scanty. His foot and his right hand are mentioned ; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad. His car is drawn by goats instead of horses. His characteristic food is gruel (karambhá).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun-maiden Sūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships Pūṣan acts as the messenger of Sūrya. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth ; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way ; and is called 'son of deliverance' (vimūco nāpāt). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (āghṛṇi) is one of his exclusive epithets. The name means 'prosperer', as derived from puṣ, *cause to thrive*. The evidence, though not clear, indicates that Pūṣan was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre : Gāyatrī.

१ सं पूषन्विदुषा नय
यो अज्जसानुशासति ।
य एवेदमिति ब्रवंत ॥

सम् । पूषन् । विदुषा । नय ।
यः । अज्जसा । अनुशासति ।
यः । एव । इदम् । इति । ब्रवंत ॥

1 sām, Pūṣan, vidūṣā naya,
yó āñjasānuśāsati,
yá evédám iti brávat.

*Conjoin us, O Pūṣan, with one
that knows, who shall straightway
instruct us, and who shall say (it
is) 'just here'.*

vidūṣā: inst. governed by the sense of association produced by the combination of naya (nī lead) with sām: cp. p. 308, 1 a. The meaning is: 'provide us with a guide'. anu-śāsati (3. s. pr. sb.): who shall instruct us where to find what we have lost. idám: not infrequently, as here, used adverbially when it does not refer to a particular substantive. brávat: 3. s. pr. sb. of brū.

२ समं पूष्णा गमेमहि
यो गृहं अभिशासति ।
इम एवेति च ब्रवत् ॥

सम । ऊं इति । पूष्णा । गमेमहि ।
यः । गृहान् । अभिशासति ।
इमे । एव । इति । च । ब्रवत् ॥

2 sām u Pūṣṇā gamemahi,
yó grhāṇ abhiśāsati,
imá evóti ca brávat.

*We would also go with Pūṣan,
who shall guide us to the houses,
and shall say (it is) 'just these'.*

u: see p. 221, 2; on its treatment in the Pada text, p. 25, f. n. 2. Pūṣṇā: see note on vidūṣā, 1 a. gamemahi (a ao. op. of gam): we would preferably go with Pūṣan as our guide. grhāṇ: that is, the sheds in which our lost cattle are.

३ पूष्णश्चक्रं न रिष्यति
न कोशोऽव पद्यते ।
नो अस्व व्यथते पविः ॥

पूष्णः । चक्रम् । न । रिष्यति ।
न । कोशः । अव । पद्यते ।
नो इति । अस्व । व्यथते । पविः ॥

3 Pūṣṇás cakráṃ ná riṣyati,
ná kósó áva padyate;
nó asya vyathate pavīḥ.

*Pūṣan's wheel is not injured, the
well (of his car) falls not down; nor
does his felly waver.*

nó: = ná u, also not; on the Sandhi cp. 24. kósó va: on the Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, Bc. Śāyana explains cakráṃ as Pūṣan's weapon, and pavīḥ as the edge of that weapon. But this is in the highest degree improbable

because the weapon of Pūṣan is a spear, an awl, or a goad ; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

४ यो अ॒क्षी ह॒विषावि॒धन्
न तं पू॒षापि मृ॒ष्यते ।
प्रथ॒मो वि॒न्दते वसु॑ ॥

यः । अ॒क्षी । ह॒विषा । अवि॒धत् ।
न । तम् । पू॒षा । अपि॑ । मृ॒ष्यते ।
प्रथ॒मः । वि॒न्दते । वसु॑ ॥

4 yó asmai haviṣāvidhan,
ná tām Pūṣāpi mṛṣyate :
prathamó vindate vāsu.

*Him who has worshipped him with
oblation Pūṣan forgets not : he is
the first that acquires wealth.*

asmai : Pūṣan ; on the syntax, see 200, A 1 f ; on loss of accent, see p. 452 B c. āpi : verbal prp. to be taken with mṛṣ. prathamás : the man who worships Pūṣan.

५ पू॒षा गा अ॒न्वेतु॑ नः
पू॒षा र॒क्ष॒त्वर्व॑तः ।
पू॒षा वा॒जं स॒नोतु॑ नः ॥

पू॒षा । गाः । अ॒नु । ए॒तु । नः ।
पू॒षा । र॒क्ष॒तु । अ॒र्वतः॑ ।
पू॒षा । वा॒जम् । स॒नोतु॑ । नः ॥

5 Pūṣā gā ānu etu naḥ ;
Pūṣā rakṣatu árvataḥ ;
Pūṣā vājam sanotu naḥ.

*Let Pūṣan go after our cows ;
let Pūṣan protect our steeds ; let
Pūṣan gain booty for us.*

ānu etu : to be with them and prevent injury or loss. rakṣatu : to prevent their being lost.

६ पू॒षन्न॑ प्र गा इ॒हि
यज॑मानस्य सु॒न्वतः॑ ।
अ॒स्माकं॑ सु॒वता॑सुत ॥

पू॒षन् । अ॒नु । प्र । गाः । इ॒हि ।
यज॑मानस्य सु॒न्वतः॑ ।
अ॒स्माकम् । सु॒वता॑म् । उ॒त ॥

6 Pūṣann, ānu prá gā ihi
yájamānasya sunvatāḥ,
asmākaṁ stuvatām utá.

*O Pūṣan, go forth after the cows
of the sacrificer who presses Soma,
and of us who praise thee.*

ānu prá ihi : cp. p. 468, 20 a. yájamānasya : of the institutor of the sacrifice. stuvatām : of the priests as a body.

७ माकिर्नेशुआकीं रिषन्
माकीं सं शरि क्वेटे ।
अथारिष्टाभिरा गहि ॥

माकिः । नेशुत् । माकीम् । रिषत् ।
माकीम् । सम् । शरि । क्वेटे ।
अथ । अरिष्टाभिः । आ । गहि ॥

7 mākir neśan; mākīm riṣan;
mākīm sām śāri kvéṭe:
áthāriṣṭābhir ā gahi.

Let not any one be lost; let it
not be injured; let it not suffer
fracture in a pit: so come back
with them uninjured.

neśat: inj. ao. of naś be lost (see 149 a 2). riṣat: a ao. inj. of
riṣ. śāri: ps. ao. inj. of śṛ crush. āriṣṭābhis: supply góbbhis.

८ शृण्वन्तं पूषणं वयम्
इर्यमनष्टवेदसम् ।
ईशानं राय ईमहे ॥

शृण्वन्तम् । पूषणम् । वयम् ।
इर्यम् । अनष्टवेदसम् ।
ईशानम् । रायः । ईमहे ॥

8 śṛṇvántaṃ Pūṣāṇaṃ vayám,
iryam ānaṣṭavedasam,
īśānaṃ rāyā imahe.

Pūṣan, who hears, the watchful,
whose property is never lost, who
disposes of riches, we approach.

ānaṣṭa-vedasam: who always recovers property that has been
lost; he is also called ānaṣṭa-paśu: whose cattle are never lost; cp.
1, 2, 5, 6, 7. rāyās: gen. dependent on īśānam (see 202 A a).
imahe: 1. pl. pr. A. of ī go governing the acc. Pūṣāṇam:
cp. 197 A 1.

९ पूषन्तव व्रते वयं
न रिषेम कदा चन ।
स्तोतारंस्त इह स्मि ॥

पूषन् । तव । व्रते । वयम् ।
न । रिषेम । कदा । चन ।
स्तोतारः । ते । इह । स्मि ॥

9 Pūṣan, tāva vraté vayám
ná riṣyema kádā caná:
stotāras ta ihā smasi.

O Pūṣan, in thy service may we
never suffer injury: we are thy
praisers here.

Pūṣan tāva: note the Sandhi (40, 2). vraté: that is, while
abiding in thy ordinance. smasi: 1. pl. of as be; c gives the reason
for the hope expressed in a b.

१० परि पूषा परस्ताद्
धस्तं दधातु दक्षिणम् ।
पुनर्नो नष्टमार्जतु ॥

परि । पूषा । परस्तात् ।
हस्तम् । दधातु । दक्षिणम् ।
पुनः । नः । नष्टम् । आ । अर्जतु ॥

10 pári Pūṣā parástād
dhástam dadhātu dákṣiṇam :
pūnar no naṣtām ājatu.

*Let Pūṣan put his right hand
around us from afar : let him drive
up for us again what has been lost.*

parástād : the ā to be pronounced dissyllabically (cp. p. 437. a 8).
pári dadhātu : for protection. dhástam = hástam : 54. naṣtām :
from naś *be lost* ; cp. ānaṣṭavedasam in 8 b. ājatu : the meaning
of the vb. shows that by the n. naṣtām *what is lost* cows are
intended.

ĀPAS

The Waters are addressed in four hymns, as well as in a few scattered verses. The personification is only incipient, hardly extending beyond the notion of their being mothers, young wives, and goddesses who bestow boons and come to the sacrifice. They follow the path of the gods. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial, and the sea is their goal. They abide where the gods dwell, in the seat of Mitra-Varuṇa, beside the sun. King Varuṇa moves in their midst, looking down on the truth and the falsehood of men. They are mothers and as such produce Agni. They give their auspicious fluid like loving mothers. They are most motherly, the producers of all that is fixed and that moves. They purify, carrying away defilement. They even cleanse from moral guilt, the sins of violence, cursing, and lying. They also bestow remedies, health, wealth, strength, long life, and immortality. Their blessing and aid are often implored, and they are invited to seat themselves on the sacrificial grass to receive the offering of the Soma priest.

The Waters are several times associated with honey. They mix their milk with honey. Their wave, rich in honey, became the drink of Indra, whom it exhilarated and to whom it gave heroic strength. They are invoked to pour the wave which is rich in honey, gladdens the gods, is the draught of Indra, and is produced in the sky. Here the celestial Waters seem to be identified with the heavenly Soma, the beverage of Indra.
1 Elsewhere the Waters used in preparing the terrestrial Soma seem to be meant. When they appear bearing ghee, milk, and honey, they are

accordant with the priests that bring well-pressed Soma for Indra. Soma (viii. 48) delights in them like a young man in lovely maidens; he approaches them as a lover; they are maidens who bow down before the youth.

The deification of the Waters is pre-Vedic, for they are invoked as *āpo* in the Avesta also.

vii. 49. Metre: Triṣṭubh.

१ समुद्रज्येष्ठाः सलिलस्य मध्यात्	समुद्रज्येष्ठाः । सलिलस्य । मध्यात् ।
पुनाना यन्त्यनिविशमानाः ।	पुनानाः । यन्ति । अनिविशमानाः ।
इन्द्रो या वज्री वृषभो रराद	इन्द्रः । याः । वज्री । वृषभः । रराद ।
ता आपो देवीरिह मामवन्तु ॥	ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

1 samudrájyeṣṭhāḥ salilásya má-	Having the ocean as their chief,
dhyāt	from the midst of the sea, purify-
punānā yanti ániviśamānāḥ :	ing, they flow unresting : let those
Índro yá vajrī vṛṣabhó rarāda,	Waters, the goddesses, for whom
tā āpo devīr ihá mām avantu.	Indra, the bearer of the bolt, the mighty
	one, opened a path, help me here.

samudrá-jyeṣṭhās : that is, of which the ocean is the largest.
salilásya : the aerial waters, referred to as *divyās* in 2 a, are meant.
punānās : cp. *pāvakās* in c. *ániviśamānās* : cp. i. 32, 10, where the waters are alluded to as *átisthantīs* and *ániveśanās* standing not still and resting not. *rarāda* : of Indra, it is said elsewhere (ii. 15, 3), *vājreṇa khāny atṛṇan nadīnām* with his bolt he pierced channels for the rivers. *tā āpo*, &c. is the refrain of all the four stanzas of this hymn.

२ या आपो दिव्या उत वा सर्वन्ति	याः । आपः । दिव्याः । उत । वा । सर्वन्ति ।
खनिचिमा उत वा याः स्वयंजाः ।	खनिचिमाः । उत । वा । याः । स्वयंजाः ।
समुद्रार्था याः शुचयः पावकाः	समुद्रार्थाः । याः । शुचयः । पावकाः ।
ता आपो देवीरिह मामवन्तु ॥	ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 2 yá Āpo divyá utá vā srávanti *The Waters that come from*
 khanítrimā utá vā yáḥ svayam- *heaven or that flow in channels or*
 jáḥ; *that arise spontaneously, that clear*
 samudrārthā yáḥ śúcayaḥ pa- *and purifying have the ocean as*
 vākās: *their goal: let those Waters, the*
 tá Āpo devīr ihā mām avantu. *goddesses, help me here.*

divyās: that fall from the sky as rain: cp. salilāsya mādhyāt in 1 a. khanítrimās: that flow in artificial channels: cp. Índro yá rarāda in 1 c. svayamjās: that come from springs. samudrārthās: that flow to the sea; cp. samudrājyesthāḥ punānā yanti in 1 a, b. pāvākās: this word here and elsewhere in the RV. must be pronounced pavāká (p. 437 a 9).

- ३ यासां राजा वरुणो याति मध्ये *यासाम् । राजा । वरुणः । याति । मध्ये ।*
 सत्यानुते अवापश्यन् जनानाम् । *सत्यानुते इति । अवपश्यन् । जनानाम् ।*
 मधुसुतः शुच्यो याः पावकाः *मधुसुतः । शुच्यः । याः । पावकाः ।*
 ता आपो देवीरिह मामवन्तु ॥ *ताः । आपः । देवीः । इह । माम् । अवन्तु ॥*

- 3 yāsām rājā Váruṇo yāti má- *In the midst of whom King*
 dhye, *Varuṇa goes looking down upon*
 satyānrté avapásyañ jánānām, *the truth and untruth of men, who*
 madhusútah śúcayo yáḥ pa- *distil sweetness, clear and purify-*
 vākās: *ing: let those Waters, the god-*
 tá Āpo devīr ihā mām avantu. *desses, help me here.*

Váruṇas: this god (vii. 86) is closely connected with the waters, for the most part those of heaven. avapásyan: this shows that the celestial waters are here meant; on the Sandhi see 40, 1. satyānrté: Pragrhya (26; cp. p. 437, note 3); accent: p. 457, 10 e. Note that Dvandvas are not analysed in the Pada text. madhusúctas: that is, inherently sweet.

- ४ यासु राजा वरुणो यासु सोमो *यासु । राजा । वरुणः । यासु । सोमः ।*
 विश्वे देवा यासुर्व मदन्ति । *विश्वे । देवाः । यासु । ऊर्ध्वम् । मदन्ति ।*

विश्वानरो यास्वमिः प्रविष्टस् विश्वानरः । यासु । अमिः । प्रविष्टः ।
ता आपो देवीरिह मामवन्तु ॥ ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

‡ yāsu rājā Vāruṇo, yāsu Sōmo, In whom King Varuṇa, in whom
Viśve devā yāsu ūrjam mād- Soma, in whom the All-gods drink
anti; exhilarating strength, into whom
vaiśvānaró yāsu Agniḥ prá- Agni Vaiśvānara has entered: let
viṣṭas: those Waters, the goddesses, help
tā Ápo devīr ihā mām avantu. me here.

ūrjam: cognate acc. with mādanti (cp. 197 A 4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaiśvānarás: belonging to all men, a frequent epithet of Agni. práviṣṭas: Agni's abode in the Waters is very often referred to; cp. also his aspect as Apām nápāt 'Son of Waters' (ii. 35).

MITRÁ-VARUṆA

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuṇa alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called Asuras, who wield dominion by means of māyá occult power, a term mainly connected with them. By that power they send the dawns, make the sun traverse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven, and earth, and air.

They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the

spaces with honey. They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain.

Their ordinances are fixed and cannot be obstructed even by the immortal gods. They are upholders and cherishers of order. They are barriers against falsehood, which they dispel, hate, and punish. They afflict with disease those who neglect their worship.

The dual invocation of these gods goes back to the Indo-Iranian period, for Ahura and Mithra are thus coupled in the Avesta.

vii. 61. Metre: Triṣṭubh.

१ उद्धां चक्षुर्वरुण सुप्रतीकं
देवयोरिति सूर्यस्तन्वान् ।

अभि यो विद्वां सुर्वानां चष्टे
स मन्युं मर्त्येषु चिकेत ॥

1 úd vāṃ cákṣur, Varuṇā, suprá-
tikam

deváyor eti Súrīas tatanvān.

abhi yó víśvā bhúvanāni cáṣṭe,
sá manyúm mártīeṣu á ciketa.

उत् । वाम् । चक्षुः । वरुणा । सुऽप्रतीकम् ।

देवयोः । एति । सूर्यः । तन्त्वान् ।

अभि । यः । विद्वां । सुर्वानां । चष्टे ।

सः । मन्युम् । मर्त्येषु । आ । चिकेत ॥

Up the lovely eye of you two
gods, O (Mitra and) Varuṇa, rises,
the Sun, having spread (his light);
he who regards all beings observes
their intention among mortals.

cákṣus: cp. vii. 63, 1, úd u eti . . . Súrīaḥ . . . cákṣur Mitráśya
Váruṇasya up rises the Sun, the eye of Mitra and Varuṇa. Varuṇa:
has the form of the voc. s., which could be used elliptically; but the
Padapáṭha takes it as the shortened form of the elliptical dual Varuṇā
(cp. 193, 2 a); cp. deva in 7 a. It is, however, difficult to see why
the ā should have been shortened, because it conforms to the normal
break (—) of the Triṣṭubh line (see p. 441). abhi . . . cáṣṭe: the
Sun is elsewhere also said to behold all beings and the good and
bad deeds of mortals. manyúm: that is, their good or evil
intentions. ciketa: pf. of cit perceive (cp. 139, 4). In d the caesura
irregularly follows the third syllable.

२ प्र वां स मित्रावरुणावृतावा
विप्रो मन्त्रानि दीर्घश्रुदियति ।

प्र । वाम् । सः । मित्रावरुणौ । ऋतुवा ।
विप्रः । मन्त्रानि । दीर्घश्रुत् । दियति ।

यस्व॒ ब्रह्मा॑णि सु॒क्रतू॑ अवा॒थ
आ यत्क॑त्वा॒ न श॒रदः॑ पु॒ण्ये॑ ॥

यस्व॒ । ब्रह्मा॑णि । सु॒क्रतू॑ इति॒ सु॒क्रतू॑ ।
अवा॒थः ।

आ । यत् । क॑त्वा । न । श॒रदः॑ । पु॒ण्ये॑
इति॒ ॥

2 *prá vām sá, Mitrá-Varuṇāv, r̥tāvā vipro mánmāni dīrghaśrūd iyarti, yásya bráhmāni, sukratū, ávātha, á yát krátvā ná śarādah pr-ṇáithe.* *Forth for you two, O Mitra-Varuṇa, this pious priest, heard afar, sends his hymns, that ye may favour his prayers, ye wise ones, that ye may fill his autumns as it were with wisdom.*

iyarti: 3. s. pr. of *r̥ go*. *yásya* . . . *ávāthas* = *yát tásya ávāthas*: on the sb. with relatives see p. 356, 2. *sukratū*: see note on *r̥tāvarī*, i. 160, 1 b. The repeated unaccented word in the Pada text here is not marked with Anudāttas because all unaccented syllables following a Svarita are unmarked. *á prṇáithe*: 2. du. sb. pr. of *prṇ fill*. The meaning of *d* is not quite certain, but is probably 'that ye who are wise may make him full of wisdom all his life'. *śarādas*: *autumns*, not *varṣāni rains* (which only occurs in the AV.), regularly used in the RV. to express years of life, because that was the distinctive season where the RV. was composed.

३ प्रो॒रोमि॑चाव॒रुणा॑ पु॒थि॒व्याः प्र । उ॒रोः । मि॒चा॒व॒रुणा॑ । पु॒थि॒व्याः ।
प्र दि॒व अ॒ध्वातू॑ ह॒तः सु॒दानू॑ । प्र । दि॒वः । अ॒ध्वातू॑ । बृ॒ह॒तः । सु॒दानू॑ इति॒
स्य॒शो द॒धाथे॑ श्री॒षधी॑षु वि॒त्सु सु॒दानू॑ ।
अ॒ध॒ग्यतो॑ अ॒निमि॑षं रच॒माणा॑ ॥ स्य॒शः । द॒धाथे॑ इति॒ । श्री॒षधी॑षु । वि॒त्सु ।
अ॒ध॒क् । य॒तः । अ॒नि॒मि॒षम् । रच॒माणा॑ ॥

3 *prá urór, Mitrá-Varuṇā, pr̥thivyāh, vyāh, From the wide earth, O Mitra-Varuṇa, from the high lofty sky,*

prā divā ṛṣvād bṛhatāb, su- *O bounteous ones, ye have placed*
 dānū, *your spies that go separately, in*
 spāsō dadhāthe ōṣadhīṣu vikṣū *plants and abodes, ye that protect*
 f̥dhag yatō, 'nimiṣam rākṣa- *with unwinking eye.*
 māṇā.

urōs : here used as f. (as adjectives in u may be: 98), though the f. of this particular adj. is otherwise formed with ī: urv-ī. sudānū : see note on sukratū in 2c. spāsās : the spies of Varuṇa (and Mitra) are mentioned in several passages. dadhāthe : Pragrhya (26 b). ōṣadhīṣu : the use of this word seems to have no special force here beyond expressing that the spies lurk not only in the houses of men, but also outside. yatās : pr. pt. A. pl. of i go. ānimiṣam : acc. of ā-nimiṣ f. *non-winking*, used adverbially, to be distinguished from the adj. a-nimiṣā also used adverbially in the acc. The initial a must be elided for the sake of the metre.

४ शंसो मित्रस्य वरुणस्य धाम शंसं । मित्रस्य । वरुणस्य । धाम ।
 शुष्मो रोदसी बद्धधे महित्वा । शुष्मः । रोदसी इति । बद्धधे । महित्वा ।
 अयन्मासा अयज्वनामवीराः अयन् । मासाः । अयज्वनाम् । अवीराः ।
 प्र यज्ञमन्वा वृजनं तिराति ॥ प्र । यज्ञमन्वा । वृजनम् । तिराति ॥

4 śāmsā Mitrásya Várunasya dhā- *I will praise the ordinance of*
 ma : *Mitra and Varuṇa : their force*
 śuṣmo ródasī badbadhe mahitvā. *presses apart the two worlds with*
 áyan māsā áyajvanām avírāh ; *might. May the months of non-*
 prā yajñāmanmā vṛjanam tirāte. *sacrificers pass without sons ; may*
he whose heart is set on sacrifice
extend his circle.

śāmsā : this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it; or the 1. s. sb. P. (p. 125). The latter seems more likely because the poet speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe : int. of bād̥h (174 a); ep. vii. 23, 3, ví bād̥hiṣṭa syā ródasī mahitvā. *he has pressed asunder the two worlds with his might.* mahitvā : inst.

(p. 77). áyan: 3. pl. pr. sb. of i go (p. 130). avírās: predicative = *as sonless*; on the accent see p. 455, 10 c a. yajñāmanmā: contrasted with áyajvanām (accent p. 455, f. n. 2). prá tirāte: 3. s. sb. pr. of tñ cross; this cd. vb. is often used in the sense of prolonging life (Ā. one's own, P. that of others), here of increasing the number of one's sons (as opposed to avírās in c); cp. prá yé bándhum tirānte, gávyā pñcānto ásvyā maghāni *who further their kin, giving abundantly gifts of cows and horses* (vii. 67, 9).

५ अमूरा विश्वा वृषणो इमाः । वाम् ।
न यासु चित्रं दद्रुषे न यक्षम् । न । यासु । चित्रम् । दद्रुषे । न । यक्षम् ।
द्रुहः सचन्ते अनृता जनानां । द्रुहः । सचन्ते । अनृता । जनानाम् ।
न वा निष्णान्यचिते अभूवन् ॥ न । वाम् । निष्णानि । अचिते । अभूवन् ॥

5 ámūrā, víśvā, vṛṣaṇāv, imā O wise mighty ones, all these
vām, (praises) are for you two, in which
ná yāsu citrām dádr̥ṣe, ná ya- no marvel is seen nor mystery.
kṣam. Avengers follow the falsehoods of
drúhaḥ sacante anṛtā jánānām: men: there have been no secrets
ná vām niṣyāni acite abhūvan. for you not to know.

The interpretation of this stanza is uncertain. Following the Padapāṭha I take ámūrā to be a du. m. agreeing with vṛṣaṇau, but víśvā for víśvās (contrary to the Pada) f. pl. N. agreeing with imās (these (sc. stutáyas)). ná citrām: that is, no deceit or falsehood. dádr̥ṣe: 3. s. pf. Ā. with ps. sense, as often (cp. p. 342 a). drúhas: the spies of Varuṇa (cp. 3 c). ná niṣyāni: explains c: there is nothing hidden from you. a-cíte: dat. inf. (cp. 167, 1 a).

ई ससु वां यच्चं मह्यं नमीभिर्
ऊवे वां मित्रावरुणा सबाधः । नमः ऽभिः ।
प्र वां मन्थान्यचसे नवानि ऊवे । वाम् । मित्रावरुणा । सबाधः ।
कृतानि ब्रह्म जुजुषन्तिमानि ॥ प्र । वाम् । मन्थानि । अचसे । नवानि ।
कृतानि । ब्रह्म । जुजुषन् । इमानि ॥

ॐ sām u vām yajñām mahayam With reverence I will consecrate
 námobhir; for you the sacrifice ; I call on you
 huvé vām, Mitrā-Varuṇā, sa- two, Mitra-Varuṇa, with zeal.
 bádhaḥ. (These) new thoughts are to praise
 prá vām mánmāni ṛcāse nāvāni; you ; may these prayers that have
 kṛtāni brāhma jujuṣann imāni. been offered be pleasing.

sām mahayam: 1. s. inj. cs. of mah. huvé: 1. s. pr. Ā. of
 hū call. sabádhas: note that the pel. sa is separated in the Pada
 text, though the privative pel. a is not. prá . . . ṛcāse: dat. inf.
 from arc praise (see p. 192, b 1; cp. p. 463, notes 2 and 8). nāvāni:
 the seers often emphasize the importance of new prayers. brāhma:
 n. pl.; see 90, p. 67 (bottom) and note 4. jujuṣan: 3. pl. sb. pf. of
 juṣ (140, 1).

ॐ इयं देव पुरोहितिर्युवभ्यां इयम् । देवा । पुरःऽहितिः । युवऽभ्याम् ।
 यज्ञेषु मित्रावरुणावकारि । यज्ञेषु । मित्रावरुणौ । अकारि ।
 विश्वानि दुर्गा पिपृतं तिरो नो विश्वानि । दुःऽगा । पिपृतम् । तिरः । नः ।
 यूयं पात स्वस्तिभिः सदा नः ॥ यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

7 iyām, devā, puróhitir yuvá- This priestly service, O gods, has
 bhyām . been rendered to you two at sacri-
 yajñéṣu, Mitrā-Varuṇāv, akāri; fices, O Mitra-Varuṇa. Take us
 víśvāni durgā pipṛtaṁ tiró no. across all hardships. Do ye protect
 yūyām pāta suastibhiḥ sádā us evermore with blessings.
 naḥ.

This final stanza is a repetition of the final stanza of the preceding
 hymn (vii. 60); d is the refrain characteristic of the hymns of the
 Vasiṣṭha family, concluding three-fourths of the hymns of the seventh
 Maṇḍala.

deva: voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored
 in the Pada text. yuvábhyām: note the difference between this
 form and yúvabhyām, dat. du. of yúvan youth. Mitrā-Varuṇau:
 note that in the older parts of the RV. the du. ending au occurs

only within a Pada before vowels, in the Sandhi form of *āv. akāri*: ps. ao. of *kṛ do. pipṛtam*: 2. du. ipv. pr. of *pr put across. yūyām*: pl., scil. *devās*, because the line is a general refrain addressed to the gods, not to Mitra-Varuṇa.

SŪRYA

Some ten hymns are addressed to Sūrya. Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the seers. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuṇa, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called *etaśā*, or by seven swift mares called *hārit bays*.

The Dawn or Dawns reveal or produce Sūrya; he shines from the lap of the Dawns; but Dawn is also sometimes Sūrya's wife. He also bears the metronymic *Āditya* or *Āditeya*, son of the goddess *Aditi*. His father is *Dyaus* or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Sūrya or raised him to heaven.

Sūrya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is described as an inanimate object: he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (*āyudha*) which Mitra-Varuṇa conceal with cloud and rain, or their felly (*pavī*), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (*cakrá*), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet 'all-creating' (*viśvá-karman*) is once applied to him. By his greatness he is the divine priest (*asurya puróhita*) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuṇa and to other gods.

The name Sūrya is a derivative of *svār light*, and cognate with the Avestic *hvarə sun*, which has swift horses and is the eye of Ahura Mazda

vii. 63. Metre : Triṣṭubh.

- १ उद्वेति सुभगो विश्वचक्षाः । उत । ऊं इति । एति । सुऽभगः । विश्वऽ
 साधारणः सूर्यो मानुषाणाम् । चक्षाः ।
 चक्षुर्मित्रस्य वरुणस्य देवम् । साधारणः । सूर्यः । मानुषाणाम् ।
 चर्मैव यः समविव्यक्तमांसि ॥ चक्षुः । मित्रस्य । वरुणस्य । देवः ।
 चर्मैव यः । समऽविव्यक्त । तमांसि ॥

- 1 úd u eti subhāgo víśvácakṣāḥ Up rises the genial all-seeing
 sādharmaṇaḥ Sūrio mānuṣāṇām, Sun, common to all men, the eye
 cākṣur Mitrāsya Vāruṇasya of Mitra and Varuṇa, the god who
 devās, rolled up the darkness like a
 cārmeva yāḥ samāvivyak tā- skin.
 māmsi.

víśvácakṣās : cp. urucākṣās in 4 a ; on the accentuation of these two words cp. p. 454, 10 and p. 455, 10 c a. cākṣus : cp. vii. 61, 1. sam-āvivyak : 3. s. ipf. of vyac extend. cārma iva : cp. iv. 13, 4, raśmāyaḥ Sūriasya cārmevāvādhus tāmo apsū antāḥ the rays of the sun have deposited the darkness like a skin within the waters.

- २ उद्वेति प्रसवीता जनानां । उत । ऊं इति । एति । प्रऽसविता । जना-
 महाक्केतुरर्णवः सूर्यस्य । नाम ।
 समानं चक्रं पर्याविवृत्सन् । महान् । केतुः । अर्णवः । सूर्यस्य ।
 यदेतं शो वहति धूर्षु युक्तः ॥ समानं । चक्रम् । परिऽआविवृत्सन् ।
 यत् । एतः । वहति । धूऽसु । युक्तः ॥

- 2 úd u eti prasavitā jánānām Up rises the rouser of the people,
 mahān ketúr arṇavāḥ Sūriasya, the great waving banner of the Sun,
 samānām cakrām pariāvivṛtsan, desiring to revolve hither the uni-
 yād Etaśó váhati dhūrṣú yuktāḥ. form wheel, which Eṭaśa, yoked to
 the pole, draws.

prasavitā : with metrically lengthened *i* (cp. p. 440, 4) for *prasavitā* as restored by the *Padapāṭha*; cp. 4 c, *jānāḥ Sūryeṇa prāsūtāḥ*. *samānām* : *uniform*, with reference to the regularity of the sun's course. *cakrām* : a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. *paryāvivṛtsan* : ds. of *vṛt turn*; cp. p. 462, 13 a. *Ētaśās* : as the name of the sun's steed, is several times mentioned; but *Sūrya* is also often said to be drawn by seven steeds; cp. i. 164, 2, *saptā yuñjanti rātham ékacakram, ékō áśvo vahati saptánāmā seven yoke the one-wheeled car, one steed with seven names draws it*. *dhūrṣu* : the loc. pl. as well as the s. of this word is used in this way.

३ विभ्राजमान उषसांमुपस्थाद् विभ्राजमानः । उषसाम् । उपऽस्थात् ।
 रमेर्देव्यनुमद्यमानः । रमेः । उत । एति । अनुऽमद्यमानः ।
 एष मे देवः सविता चक्रन् एषः । मे । देवः । सविता । चक्रन् ।
 यः समानं न प्रमिनाति धाम् ॥ यः । समानम् । न । प्रऽमिनाति । धाम् ॥

8 vibhrājamāna uṣāsām upāsthād *Shining forth he rises from the*
 rebhāir úd eti anumadyāmānaḥ. *lap of the dawns, greeted with*
 eṣā me devāḥ Savitā cachanda, *gladness by singers. He has seemed*
 yāḥ samānām ná pramināti dhā- *to me god Savitr who infringes not*
 ma. *the uniform law.*

cachanda : here the more concrete god *Sūrya* is approximated to *Savitṛ* (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn *Sūrya* is also referred to with terms (*prasavitā, prāsūtāḥ*) specially applicable to *Savitṛ*. *ná pramināti* : cp. what is said of Dawn in i. 123, 9, *ṛtasya ná mināti dhāma she infringes not the law of Order*.

४ दिवो रुक्म उरुचचा उदेति दिवः । रुक्मः । उरुऽचचाः । उत । एति ।
 दूरेऽर्थांश्च भोजमानः । दूरेऽर्थः । तरणिः । भोजमानः ।
 नूनं जनाः सूर्येण प्रसूता नूनम् । जनाः । सूर्येण । प्रऽसूताः ।
 अयन्नर्थानि कृण्वन्नपांसि ॥ अयन् । अर्थानि । कृण्वन् । अपांसि ॥

- 4 divó rukmá uruóākṣā úd eti, *The golden gem of the sky, far-
dūrēarthas tarāṇir bhrāja- seeing rises, whose goal is distant,
mānaḥ. speeding onward, shining. Now
nūnám jānāḥ Sūriṇa prāsūtā may men, aroused by the Sun,
āyann ārthāni, kṛṇāvann ā- attain their goals and perform their
pāṃsi. labours.*

divó rukmāḥ : cp. vi. 51, 1, rukmó ná divá údītā vy ādyant
like a golden gem of the sky he has shone forth at sunrise; and
v. 47, 3, mādhye divó nihitaḥ pṛśnir āsmā the variegated stone
set in the middle of the sky. dūrēarthas : Sūrya has far to travel
before he reaches sunset. āyan : 3. pl. pr. sb. of i go. ārthāni :
note that this word is always n. in the RV. except in two hymns
of the tenth book, in which it is m. kṛṇāvan : 3. pl. pr. sb. of kṛ
do ; accented because beginning a new sentence (p. 465, 18 a).

- ५ यच्चा चक्रुर्मृता गतुमक्षी यच्च । चक्रुः । अमृताः । गतुम् । अक्षी ।
क्षिनो न दीयन्नन्वेति पाथः । क्षिनः । न । दीयन् । अन् । एति । पाथः ।
प्रति वा सूर उदिति विधेम प्रति । वाम् । सूर । उतऽदिति । विधेम ।
नमोभिर्मिवावृणोत हृष्यैः ॥ नमः । भिः । मिवावृणा । उत । हृष्यैः ॥

- 5 yātrā cakrūr amṛtā gātum *Where the immortals have made
asmai, a way for him, like a flying eagle
āyenó ná dīyann ānu eti pā- he follows his path. To you two,
thaḥ. when the sun has risen, we would
prāti vām, sūra údite, vidhema pay worship with adorations, O
námobhir Mitrā-Varuṇotā ha- Mitrā-Varuṇa, and with offerings.
vyáḥ.*

yātrā : the final vowel metrically lengthened. amṛtās : various
gods, as Varuṇa, Mitra, and Aryaman (vii. 60, 4), are said to have
made paths for the sun. prāti to be taken with vidhema. sūra
údite : loc. abs. (205 b).

- ६ नु मित्रो वरुणो अर्यमा नस् नु । मित्रः । वरुणः । अर्यमा । नः ।
त्नने तोकाय वरिवो दधन्तु । त्नने । तोकाय । वरिवः । दधन्तु ।

filled with honey; they poured out a hundred jars of honey. They have a honey-goat; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Uṣas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Ṛbhus. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single ass (rāsabha). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (vartā), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; Uṣas awakens them; they follow after her in their car; at its yoking Uṣas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Āsvins are children of Heaven; but they are also once said to be the twin sons of Vivasvant and Tvaṣṭr's daughter Saranyū (probably the rising Sun and Dawn). Pūṣan is once said to be their son; and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Sūryā or more commonly the daughter of Sūrya. They are Sūryā's two husbands whom she chose and whose car she mounts. Sūryā's companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Āsvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Āsvins are typically succouring divinities. They are the speediest deliverers from distress in general. The various rescues they effect are of a peaceful kind, not deliverance from the dangers of battle. They are characteristically divine physicians, healing diseases with their remedies, restoring sight, curing the sick and the maimed. Several legends are mentioned about those whom they restored to youth, cured of various physical defects, or befriended in other ways. The name oftenest mentioned is that of Bhujyu, whom they saved from the ocean in a ship.

The physical basis of the Āsvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Āsvins represented either the morning twilight, as

half light and half dark, or the morning and the evening star. It is probable that the Aśvins date from the Indo-European period. The two horsemen, sons of Dyaus, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena; and to the two Lettic God's sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Aśvins wed the one Sūryā, so the two Lettic God's sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Aśvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

vii. 71. Metre : Triṣṭubh.

१ अप॒ स्वसु॑र॒वसो॑ न॒गिजि॑हीते	अप॑ । स्वसुः । उ॒वसः । नक् । जि॒ही॒ते ।
रि॒णक्ति॑ कृ॒ष्णीर॑व॒षाय॑ प॒न्थाम् ।	रि॒णक्ति॑ । कृ॒ष्णीः । अ॒व॒षाय॑ । प॒न्थाम् ।
अ॒श्वाम॑घा गोम॑घा वां ऊ॒वेम॑	अ॒श्व॒म॒घा । गो॒म॒घा । वा॒म् । ऊ॒वे॒म॒ ।
दि॒वा न॑क्तं श॒रम॑स्त्व॒युयो॑तम् ॥	दि॒वा । न॑क्तम् । श॒र॒म् । अ॒स्त्व॒त् । यु॒यो॒त॒म् ॥

1 āpa svásur Uśásō Nág jihīte:	<i>Night departs from her sister</i>
rinákti kṛṣṇīr aruṣāya pánthām.	<i>Dawn. The black one yields a</i>
śśvāmaghā, gómaghā, vāṃ hu-	<i>path to the ruddy (sun). O ye that</i>
vema:	<i>are rich in horses, rich in cows,</i>
dīvā náktam śárum asmád yu-	<i>on you two we would call: by day</i>
yotam.	<i>and night ward off the arrow</i>
	<i>from us.</i>

Nák (N. of nās): this word occurs here only. āpa jihīte: 3. s. Ā. from 2. hā. Uśásas: abl., with which svásur agrees. Night and Dawn are often called sisters, e. g. svāsā svásre jyāyasyai yónim āraik the (one) sister has yielded her place to her greater sister (i. 124, 8); and their names are often joined as a dual divinity, náktosāsā. The hymn opens thus because the Aśvins are deities of the early dawn. kṛṣṇās (dec., p. 87): night; cp. i. 113, 2, śvetyā āgād āraig u kṛṣṇā sádanāni asyāḥ the bright one has come; the black one has yielded her abodes to her. rinákti: 3. s. pr. of ric leave. aruṣāya: to the sun; cp. i. 113, 16, āraik pánthām yátave sūryāya she has

yielded a path for the sun to go. pánthām: on the dec. see 97, 2a. gómaghā: on the accentuation of this second voc., see p. 465, 18a. śárum: the arrow of death and disease; for the Ásvins are characteristically healers and rescuers. asmád: p. 104. yuyotam: 2. du. of *yu separate*, for yuyutam; cp. 2c and note on ii. 33, 1 b.

उपायातं दाशुषे मर्त्याय
रथेन वाममश्विना वहन्ता ।

युयुतमस्मदनिराममौवां
दिवा नक्तं माध्वी चासीथां नः ॥

उपायातम् । दाशुषे । मर्त्याय ।

रथेन । वामम् । अश्विना । वहन्ता ।

युयुतम् । अस्मत् । अनिरामम् । अमौवाम् ।

दिवा । नक्तम् । माध्वी इति । चासीथाम् ।

नः ॥

2 upáyātam dāśúṣe mártiāya
ráthēna vāmám, Áśvinā, váh-
antā.

yuyutám asmád ánirām ámi-
vām:

dívā naktám, mādhvī, trāsī-
thām nah.

Come hither to the aid of the
pious mortal, bringing wealth on
your car, O Ásvins. Ward off
from us languor and disease:
day and night, O lovers of honey,
may you protect us.

upa-á-yātam: 2. du. ipv. of yā go; on the accent see p. 469,
20 A a a. mādhvī: an epithet peculiar to the Ásvins. trāsīthām:
2. du. Á. s ao. op. of trā protect (143, 4); irregularly accented as if
beginning a new sentence.

३ आ वा रथमवमस्यां बुधौ
सुम्नायवो वृषणो वर्तयन्तु ।
स्यूमगमस्मि मृतयुग्मि रश्मि
अश्विना वसुमन्तं वहेयाम् ॥

आ । वाम् । रथम् । अवमस्याम् । वि
बुधौ ।

सुम्नायवः । वृषणः । वर्तयन्तु ।

स्यूमगमस्मिम् । अमृतयुग्मिः । अश्विः ।

आ । अश्विना । वसुमन्तम् । वहेयाम् ॥

3 á vām rátham avamásyām víu-
ṣṭau

sumnāyávo vṛṣaṇo vartayantu.

Let your kindly stallions whirl
hither your car at (this) latest day-
break. Do ye, O Ásvins, bring it

syúmagabhastim ṛtayúgbhir áś- *that is drawn with thongs with your*
 vair, *horses yoked in due time, hither,*
 á, Aśvinā, vāsūmantam vahethām. *laden with wealth.*

avamāsyām: prn. adj. (120 c 1). sumnāyāvas: the vowel is metrically lengthened in the second syllable, but, when this word occupies another position in the Pāda, the short vowel remains.

४ यो वां रथो नृपती अस्ति वोऽह्ना यः । वाम् । रथः । नृपती इति नृपती ।
 त्रिवन्धुरो वसुमाँ उन्नयामा । अस्ति । वोऽह्ना ।
 आ न एना नासत्या उप यातम् त्रिवन्धुरः । वसुमान् । उन्नयामा ।
 अभि यद्वा विश्वप्स्यो जिगाति ॥ आ । नः । एना । नासत्या । उप । यातम् ।
 अभि । यत् । वाम् । विश्वप्स्यः । जि-
 गाति ॥

4 yó vām rátho, nrpati, ásti *The car, O lords of men, that is*
 volhá, *your vehicle, three-seated, filled with*
 trivandhuró vāsūmāñ usrá- *riches, faring at daybreak, with that*
 yāmā, *come hither to us, Nāsatyas, in*
 á na enā, Nāsatyā, úpa yātam, *order that, laden with all food, for*
 abhí yád vām viśvápsnio jīgāti. *you it may approach us.*

trivandhurás: accent, p. 455 c a. vāsūmān: Sandhi, 39. á
 úpa yātam: p. 468, 20 a; cp. note on upāyātam in 2 a. enā:
 p. 108. yád: p. 357. vām: ethical dat. viśvápsnyas: the
 meaning of this word being doubtful, the sense of the whole Pāda
 remains uncertain. jīgāti 3. s. sb. of gā go, indistinguishable from
 the ind.

५ युवं चवानं जरसीमुसुक्तं युवम् । चवानम् । जरसः । अमुसुक्तम् ।
 नि पेद्वं जहथुराशुमश्वम् । नि । पेद्वे । जहथुः । आशुम् । अश्वम् ।
 निरंहसस्तमसः सप्तमत्रिं निः । अंहसः । तमसः । सप्तम् । अत्रिम् ।
 नि जाङ्घं शिथिरे धातमन्तः ॥ नि । जाङ्घम् । शिथिरे । धातम् । अन्त-
 रिति ॥

yuvám Cyávānam jaráso 'mu- *Ye two released Cyavāna from*
 muktam, *old age, ye brought a swift horse*
 ní Pedáva ūhathur āśúm ás- *to Pedu; ye rescued Atri from*
 vam; *distress and darkness; ye placed*
 nír āmhasas támasaḥ spartam *Jāhuṣa in freedom.*
 Átrim,
 ní Jāhuṣám śithiré dhātam
 antáh.

yuvám: note that this is the nom., yuvám being the acc.: p. 105. Cyávāna is several times mentioned as having been rejuvenated by the Ásvins. jaráso: abl. (p. 316 b). amumuktam: ppf. of muc (140, 6, p. 158). ní ūhathur: 2. du. pf. of vah. Pedáve: Pedu is several times mentioned as having received a swift, white, serpent-killing steed from the Ásvins. niḥ spartam: 2. du. root ao. of spr (cp. 148, 1 a). The ao. in c and d is irregularly used in a narrative sense. ní dhātam: 2. du. root ao. of dhā. In i. 116, 20 it is said of the Ásvins: 'ye carried away at night Jāhuṣa who was encompassed on all sides'.

६ इयं मनीषा इयमश्विना गीर् इयम् । मनीषा । इयम् । अश्विना । गीः ।
 इमां सुवृक्तिं वृषणा जुषेयाम् । इमाम् । सुवृक्तिम् । वृषणा । जुषेयाम् ।
 इमा ब्रह्माणि युवयून्वग्मन् इमा । ब्रह्माणि । युवयूनि । अग्मन् ।
 यूयं पात स्वस्तिभिः सदा नः ॥ यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

6 iyám manīṣā, iyám, Ásvinā, gír. *This is my thought, this, O*
 imám suvr̥ktim, vṛṣanā, juṣe- *Ásvins, my song. Accept gladly*
 thām. *this song of praise, ye mighty ones.*
 imā brāhmāṇi yuvayūni agman. *These prayers have gone addressed*
 yūyám pāta suastibhiḥ sādā *to you. Do ye protect us evermore*
 naḥ. *with blessings.*

manīṣā: this is one of the four passages in which the nom. of the der. ā dec. does not contract with a following vowel in the Saṃhita text, here owing to its preceding the caesura (cp. note on v. 11, 5 b).

gīr: 82. **agman**: 3. pl. root **ao.** of **gam** (148, 1 e). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the Aśvins. On **d** see note on vii. 61, 6.

VĀRUṆA

Beside Indra (ii. 12) Varuṇa is the greatest of the gods of the RV., though the number of the hymns in which he is celebrated alone (apart from Mitra) is small, numbering hardly a dozen.

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down wiles with shining foot. He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds. Varuṇa sits in his mansions looking on all deeds. The Fathers behold him in the highest heaven. The spies of Varuṇa are sometimes referred to: they sit down around him; they observe the two worlds; they stimulate prayer. By the golden-winged messenger of Varuṇa the sun is meant. Varuṇa is often called a king, but especially a universal monarch (**samrāj**). The attribute of sovereignty (**kṣatrá**) and the term **ásura** are predominantly applicable to him. His divine dominion is often alluded to by the word **māyá** *occult power*; the epithet **māyín** *crafty* is accordingly used chiefly of him.

Varuṇa is mainly lauded as upholder of physical and moral order. He is a great lord of the laws of nature. He established heaven and earth, and by his law heaven and earth are held apart. He made the golden swing (the sun) to shine in heaven; he has made a wide path for the sun; he placed fire in the waters, the sun in the sky, Soma on the rock. The wind which resounds through the air is Varuṇa's breath. By his ordinances the moon shining brightly moves at night, and the stars placed up on high are seen at night, but disappear by day. Thus Varuṇa is lord of light both by day and by night. He is also a regulator of the waters. He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it. It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground.

Varuṇa's ordinances being constantly said to be fixed, he is pre-eminently called **dhṛtāvṛata** *whose laws are established*. The gods themselves follow his ordinances. His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces

the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind—beholding all the secret things that have been or shall be done, he witnesses men's truth and falsehood. No creature can even wink without his knowledge.

As a moral governor Varuṇa stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes. The fetters (*pāsās*) with which he binds sinners are often mentioned, and are characteristic of him. On the other hand, Varuṇa is gracious to the penitent. He removes sin as if untying a rope. He releases even from the sin committed by men's fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness. There is in fact no hymn to Varuṇa in which the prayer for forgiveness of guilt does not occur. Varuṇa is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye. The righteous hope to behold in the next world Varuṇa and Yama, the two kings who reign in bliss.

The original conception of Varuṇa seems to have been the encompassing sky. It has, however, become obscured, because it dates from an earlier age. For it goes back to the Indo-Iranian period at least, since the Ahura Mazda (the wise spirit) of the Avesta agrees with the Asura Varuṇa in character, though not in name. It may even be older still; for the name Varuṇa is perhaps identical with the Greek *οὐρανός* sky. In any case, the word appears to be derived from the root *vr* cover or encompass.

vii. 86. Metre: Triṣṭubh.

१ धीरा त्वस्य महिना जनुंषि
वि यस्तस्तम्भ रोदसी चिदुर्वी ।
प्र नाकमृष्वं नुनुदे बृहन्तं
द्विता नचचं पप्रथच्च भूमं ॥

धीरा । तु । अस्व । महिना । जनुंषि ।
वि । यः । तस्तम्भ । रोदसी इति । चित् ।
उर्वी इति ।
प्र । नाकम् । ऋष्वम् । नुनुदे । बृहन्तम् ।
द्विता । नचचम् । पप्रथत् । च । भूमं ॥

1 dhīrā tú asya mahinā januṃṣi,
vi yás tastāmbha ródasī cid
urvī.

*Intelligent indeed are the genera-
tions by the might of him who has
propped asunder even the two wide*

prá nákam ṛṣvám nunude brh- worlds. *He has pushed away the*
 ántam, *high, lofty firmament and the day-*
 dvitá náksatram; papráthac ca star as well; *and he spread out*
 bhúma. *the earth.*

dhīrā: cp. 7 c, ácetayad acitah; and vii. 60, 6, acetásam cio
 citayanti dáksaiḥ *they with their skill make even the unthinking think.*
 asya = Váruṇasya. mahinā = mahimná (see 90, 2, p. 69). Varuṇa
 (as well as other gods) is several times said to hold apart heaven and
 earth (e. g. vi. 70, 1), which were supposed to have originally been
 united. prá nunude: pushed away from the earth; cp. vii. 99, 2
 of Viṣṇu: úd astabhnā nákam ṛṣvám brhántam *thou didst prop up*
the high lofty firmament. nákam: means the *vault of heaven*; there
 is nothing to show that it ever has the sense of *sun* which Sayana
 gives it here. Sayana also makes the verb nunude, though unaccented,
 depend on the relative in b; c is, however, equivalent to a relative
 clause (cp. ii. 12, 5 b. 8 d). náksatram: in the sing. this word
 regularly refers to the sun, in the pl. to the stars. Varuṇa and other
 gods are often said to have raised the sun to, or to have placed it
 in, heaven. dvitá: *doubly* to be taken with nunude; that is, he
 raised up from the earth both the vault of heaven and the sun.
 papráthat: ppf. of prath (140, 6); accented because it begins a
 new sentence. bhúma: note the difference between bhūman n.
earth and bhūmán m. *multitude* (p. 259).

२ उ॒त स्व॒या त॒न्वा॒ऽसं व॒दे तत् उ॒त । स्व॒या । त॒न्वा । स॒म् । व॒दे । तत् ।
 क॒दा न्व॑न्तर्व॒रुणे॑ सु॒वानि॑ । क॒दा । नु । अ॒न्तः । व॒रु॒णे । सु॒वा॒नि॒ ।
 किं॑ मे॒ ह॒व्यम॑हृ॒णानो॑ जुषे॒त कि॒म् । मे॒ । ह॒व्यम् । अ॒हृ॒णानः॑ । जुषे॒त् ।
 क॒दा मृ॒च्छी॒कं सु॒मना॑ अभि॒ ख्यम् ॥ क॒दा । मृ॒च्छी॒कम् । सु॒ऽम॒नाः । अभि॑ ।
 ख्य॒म् ॥

2 utá sváyā tanvā sām vade tát: *And I converse thus with myself:*
 kadā nú antár Váruṇe bhu- *'when, pray, shall I be in com-*
 vāni? *munion with Varuna? What obla-*
 kim me havyám áhrṇāno juṣeta? *tion of mine would he, free from*
 kadā mṛṣīkām sumánā abhí *wrath, enjoy? When shall I, of*
 khyam? *good cheer, perceive his mercy?'*

sváyā tanvā: *with my own body = with myself* (cp. p. 450, 2b).
nv antár; *loc. cit.* Note that when a final original *r* appears in the
 Samhita text, it is represented by Visarjanīya only in the Pada text;
 on the other hand, **antáh** in vii. 71, 5 appears as **antár iti**; *within*
Varuṇa = united with Varuṇa. **bhuvāni:** 1. s. sb. root ao. of *bhū* be.
khyam: 1. s. inj. a ao. of *khyā*.

३ पृच्छे तदेनां वरुण दिदृक्षु-	पृच्छे । तत् । एनः । वरुण । दिदृक्षु ।
वी एमि चिकितुषो विपृक्षम् ।	उपो इति । एमि । चिकितुषः । विपृक्षम् ।
समानमिच्छे कवयश्चिदाङ्ग	समानम् । इत् । मे । कवयः । चित् । आङ्गः ।
अयं ह तुभ्यं वरुणो हृणीति ॥	अयम् । ह । तुभ्यम् । वरुणः । हृणीति ॥

8 prché tád éno, Varuṇa, di-	<i>I ask about that sin, O Varuṇa,</i>
dīkṣu;	<i>with a desire to find out; I ap-</i>
úpo emi cikitúṣo vipřcham;	<i>proach the wise in order to ask;</i>
samānām in me kaváyaś cid	<i>the sages say one and the same</i>
āhur:	<i>thing to me: 'this Varuṇa is wroth</i>
ayám ha túbhyam Váruṇo hr-	<i>with thee.'</i>
nīte.	

prché: 1. s. pr. ind. *Ā.* of *prach* ask. **didīkṣu** is a difficulty:
 it has been explained as L. pl. of a supposed word **didíś**, a very
 improbable formation = *among those who see*; also as N. s. of a *da.*
 adj. **didīkṣu**, with wrong accent (p. 461 f) and wrong Sandhi, for
didīkṣur (**úpo**) = *desirous of seeing* (i. e. *finding out*). It is probably
 best, following the Padapāṭha, to take the word as n. of the *ds.* adj.
 used adverbially (with adv. shift of accent) = *with a desire to see*, i. e.
find out. **úpo** = **úpa u** (24). **cikitúṣas:** *Ā.* pl. of the pf. pt. of *cit*
perceive. **vi-přcham** acc. inf. (167, 2a). **hrñīte:** 3. s. pr. *Ā.* of *hr*
be angry; w. dat. (200 l).

४ किमागं आस वरुण ज्येष्ठ	किम् । आगः । आस । वरुण । ज्येष्ठम् ।
यत्स्रोतारं जिघांससि सखायम् ।	यत् । स्रोतारम् । जिघांससि । सखायम् ।

प्र तन्ने वोचो दूळम स्वधावो प्र। तत्। मे। वोचः। दुः। दुम। स्वधा। ऽवः।
 ऽव त्वानेना नमसा तुर इयाम् ॥ अव। त्वा। अनेनाः। नमसा। तुरः।

इयाम् ॥

4 kīm āga āsa, Varuṇa, jyēsthām
 yāt stotāraṃ jīghāṃsasi sākḥā-
 yam ?
 prā tán me voco, dūlabha sva-
 dhāvo :
 āva tvānenā nāmasā turā iyām.

*What has been that chief sin,
 O Varuṇa, that thou desirest to
 slay thy praiser, a friend? Pro-
 claim that to me, thou that art hard
 to deceive, self-dependent one : thee
 would I, free from sin, eagerly
 appease with adoration.*

jyēsthām = jyā'stham, to be pronounced as a trisyllable (15, 1 f).
 yāt : that as a c. (p. 242). jīghāṃsasi : ds. of han slay. prā vocas :
 inj. ao. of vac say. dūlabha : 49 c. turā iyām = turāḥ iyām (op.
 of i go), to be pronounced, with irr. secondary contraction (cp. 22 a ;
 48 a), as turōyām. āva to be taken with iyām (cp. 5 a-c).

५ अव द्रुग्धानि पित्र्या हृजा नो
 ऽव या वयं चक्रमा तनूभिः।
 अव राजन्यशुतुपं न तायुं
 हृजा वत्सं न दाम्नो वसिष्ठम् ॥

अव। द्रुग्धानि। पित्र्या। हृज। नः।
 अव। या। वयम्। चक्रम। तनूभिः।
 अव। राजन्। पशुशुतुपम्। न। तायुम्।
 हृज। वत्सम्। न। दाम्नः। वसिष्ठम् ॥

5 āva drugdhāni pītriā srjā no,
 āva yā vayāṃ cakrā mā tanū-
 bhiḥ.
 āva, rājan, paśutūpam nā tā-
 yūm,
 srjā, vatsāṃ nā dāmno, Vasi-
 ṣṭham.

*Set us free from the misdeeds
 of our fathers, from those that we
 have committed by ourselves. Re-
 lease Vasiṣṭha, O King, like a
 cattle-stealing thief, like a calf from
 a rope.*

āva srjā (metrically lengthened final, also in d) : note the different
 construction in a : acc. of object and dat. of prs.; and in c d : acc. of
 prs. and abl. of that from which V. is set free. drugdhāni : pp.

of *druh*. *cakṛmā*: metrical lengthening of final vowel *tanūbhas*: in the sense of a ref. prn. *avā ʾrā*: i.e. from *sin tāyum*. as one releases (after he has expiated his crime) a thief who has been bound; cp. viii. 67, 14: *té ná, Ādityāso, numócata stenám baddhám iva as such set us free, O Ādityas, like a thief who is bound. dāmnas*: distinguish *dāman* n. *bond* and *dāman* n. *act of giving* from *dāmán* m. *giver* and *gift*.

६ न स खो दक्षो वरुण धृतिः सा न। सः। स्वः। दक्षः। वरुण। धृतिः। सा।
 सुरा मन्युर्विभीदको अचित्तिः। सुरा। मन्युः। विभोदकः। अचित्तिः।
 अस्ति ज्यायान्कनीयस उपारे अस्ति। ज्यायान्। कनीयसः। उपऽअरे।
 स्वप्नश्चेदनुतस्य प्रयोता॥ स्वप्नः। चन। इत्। अनुतस्य। प्रयोता॥

6 ná sá svó dákṣo, Varuṇa, dhrú-
 tiḥ sá :

súrā manyúr vibhídako ácittiḥ;
 ásti jyáyān káníyasa upārē;
 svápnaś canéd ánṛtasya pra-
 yotā.

*It was not my own intent, O
 Varuṇa, it was seduction : liquor,
 anger, dice, thoughtlessness; the
 elder is in the offence of the younger;
 not even sleep is the warder off of
 wrong.*

The general meaning of this stanza is clear: the sin with which Varuṇa is angry has not been due to Vasiṣṭha's intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. *dhrúti*: from the root *dhru* = *dhvṛ* (cp. 167 b, 9; 171, 2), which occurs at the end of one or two cds., as *Varuṇa-dhrú-t* *deceiving Varuṇa*; cp. also v. 12, 5: *ádhūr-ṣata svayám eté vácobhir rjūyaté vṛjināni bruvántaḥ these have deceived themselves with their own words, uttering crooked things to the straightforward man*. Thus the meaning of *dhrúti* appears to be *deception, seduction*. The meaning of *c* depends on the interpretation of *upārē*. This word is naturally to be derived (in accordance with the analysis of the Pada text) from *upa* + *ara* (ṛ go). The cd. vb. *upa* ṛ occurs two or three times, e. g. AV. vii. 106, 1: *yád ásmṛti cakṛmā kím cid, upārimā cāraṇe if through forgetfulness we have*

done anything, have offended in our conduct. The sense of the noun would therefore be *offence*, the whole Pada meaning: *the elder is (involved) in the (= is the cause of the) offence of the younger*, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: *yáh . . . prasavé . . . ási bhūmanah who (Savitr) art in the stimulation of the world, i. e. art the cause of the stimulation of the world.* *prayotā*: this word might be derived from *pra + yu join* or *pra + yu separate*; the latter occurs in the RV. in the sense of *drive away*, while the former does not occur in the RV., and later means *stir, mingle*. The probability is therefore in favour of the sense *warder off*. *caná* then would have the original sense of *not even* (pp. 229-30). *svápnas*: i. e. by producing evil dreams.

- ७ अरं दासो न मीळ्हुपे कराण- अरम् । दासः । न । मीळ्हुपे । कराणि ।
हं देवाय भूर्णयेऽनागाः । अहम् । देवाय । भूर्णये । अनागाः ।
अचेतयदचितो देवो अयौ अचेतयत् । अचितः । देवः । अयः ।
गृत्सं राये कवितरो जुनाति ॥ गृत्सम् । राये । कवितरः । जुनाति ॥

- 7 áram, dāsó ná, mīḥuṣe karāṇi I will, like a slave, do service
ahám devāya bhūrṇaye ānāgāḥ. sinless to the bounteous angry god.
áchetayad acíto devó aryó; The noble god made the thoughtless
gṛtsam rāyé kavitaro junāti. think; he, the wiser, speeds the
experienced man to wealth.

mīḥuṣe: dat. s. of *mīḥhvāms*. *karāṇi*: 1. s. sb. root no. of *kṛ* do; to be taken with the adv. *áram* (p. 813. 4). *áchetayat*: see cit. *gṛtsam*: even the thoughtful man Varuna with his greater wisdom urges on. *rāyé*: final dat. (of *rái*), p. 314, 2. *junāti*: 3. s. pr. of *jū* speed.

- ८ अयं सु तुभ्यं वरुण स्वधावो अयम् । सु । तुभ्यम् । वरुण । स्वधाऽवः ।
हृदि सोम उपश्रितश्चिदसु । हृदि । सोमः । उपश्रितः । चित् । असु
शं नः चिमे शमु योगे नो असु शम् । नः । चिमे । शम् । ऊं हति । योगे ।
यूयं पात स्वस्तिभिः सदा नः ॥ नः । असु ।
यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

8 *ayām* *sú* *túbhyam*, *Varuṇa* *sva-* *Let this praise be well impressed*
dhāvo, *on thy heart, O self-dependent*
hr̥dí stóma úpaśritaś cid astu. *Varuṇa. Let us have prosperity*
śām naḥ kṣéme, śām u yóge nō *in possession, prosperity also in*
astu. *acquisition. Do ye protect us ever-*
yūyām pāta suastíbhīḥ sádā naḥ. *more with blessings.*

túbhyam : dat. of advantage (p. 314. B 1). *astu naḥ* : p. 320 f.
 On d see note on vii. 61, 6.

MAṆḌŪKĀS

The following hymn, intended as a spell to produce rain, is a panegyric of frogs, who are compared during the drought to heated kettles, and are described as raising their voices together at the commencement of the rains like Brahmin pupils repeating the lessons of their teacher.

vii. 103. Metre: Triṣṭubh; 1. Anuṣṭubh.

१ संवत्सरं शश्याना	संवत्सरम् । शश्यानाः ।
ब्राह्मणा व्रतचारिणः ।	ब्राह्मणाः । व्रतचारिणः ।
वाचं पर्जन्यजिन्वितां	वाचम् । पर्जन्यजिन्वितां ।
प्र मण्डूकां अवादिषुः ॥	प्र । मण्डूकाः । अवादिषुः ॥

1 *saṁvatsarām śaśayānā*
brāhmaṇā vratacārīṇaḥ,
vācam Parjanya-jinvitām
prā maṇḍūkā avādiṣuḥ.

The frogs having lain for a year,
like Brāhmins practising a vow,
have uttered forth their voice roused
by Parjanya.

saṁvatsarām : acc. of duration of time (197, 2). *śaśayānās* : pf. pt. A. of *śī* lie (p. 155, f. n. 1). *brāhmaṇās* : i. e. like Brahmins. *vratacārīṇas* : i. e. practising a vow of silence. *Parjanya-jinvitām* : because the frogs begin to croak at the commencement of the rainy season; on the accent see p. 456, 2 a. *avādiṣuḥ* : iṣ ao. of vad (145, 1).

२ दिव्या आपो अभि यदेनमायन् दिव्याः । आपः । अभि । यत् । एनम् ।
 दृतिं न शुष्कं सरसी शयानम् । आयन् ।
 गवामहं न मायुर्वत्सिनीनां दृतिम् । न । शुष्कम् । सरसी इति ।
 मण्डूकानां वपुरचा समेति ॥ शयानम् ।
 गवाम् । अहं । न । मायुः । वत्सिनीनाम् ।
 मण्डूकानाम् । वपुः । अच । सम । एति ॥

2 divyā āpo abhī yād enam āyan, When the heavenly waters came
 dṛtiṃ nā śuṣkaṃ, sarasī śāyā- upon him lying like a dry leather-
 nam, bag in a lake, then the sound of the
 gāvām āha nā māyūr vatsinī- frogs unites like the lowing of cows
 nām, accompanied by calves.
 maṇḍūkānām vagnūr ātrā sām
 eti.

divyā āpaḥ: the rains. enam: collective = the frogs; cp. the sing. maṇḍūkāḥ in 4 c used collectively. āyan: ipf. of i (p. 130). sarasī: loc. of sarasī according to the primary i dec. (cp. p. 87). A dried-up lake is doubtless meant. gāvām: 102, 2; p. 458, c. 1. ātrā (metrically lengthened): here as corr. to yād (cp. p. 214).

३ यदीमेनां उग्रतो अभ्यवर्षीत् यत् । ईम् । एनान् । उग्रतः । अभि ।
 तृष्यावतः प्रावृष्यागतायाम् । अवर्षीत् ।
 अह्वलीकृत्या पितरं न पुत्रो तृष्यावतः । प्रावृषि । आगतायाम् ।
 अन्यो अन्यसुप वदन्तमेति ॥ अह्वलीकृत्य । पितरम् । न । पुत्रः ।
 अन्यः । अन्यम् । उप । वदन्तम् । एति ॥

3 yād im enām uśatō abhy āvar- When he has rained upon them
 ṣīt the eager, the thirsty, the rainy
 tṛṣyāvataḥ, prāvṛṣi āgatāyām, season having come, one with a
 akhkhaliḥkṛtyā, pitāraṃ nā pu- croak of joy approaches the other
 trō, while he speaks, as a son (ap-
 anyō anyām ūpa vādantam eti. proaches) his father.

īm : see p. 220, 2. uśatās (pr. pt. A. pl. of vaś desire) : longing for rain. ávarṣīt : iṣ ao. of vr̥ṣ : if the subject were expressed it would be Parjanya. prāv̥ṣi : loc. abs. (see 205, 1 b). akhkhalik̐tyā : see 184 d ; the final of this gd. may be regarded as retaining the original long vowel rather than metrically lengthening a short vowel, though it always appears with ā in the Pada text. anyās : i. e. maṇḍūkas.

४ अन्यो अन्यमनु गृभ्णात्येनोरु अन्यः । अन्यम् । अमुं । गृभ्णाति । एनोः ।
 अपां प्रसर्गे यदमन्दिषाताम् । अपाम् । प्रऽसर्गे । यत् । अमन्दिषाताम् ।
 मण्डूको यदभिवृष्टः कनिष्कन् मण्डूकः । यत् । अभिवृष्टः । कनिष्कन् ।
 पुन्निः संपृङ्गे हरितेन वाचम् ॥ पुन्निः । सम्ऽपृङ्गे । हरितेन । वाचम् ॥

4 anyó anyám ánu gr̥bhñāti enor, One of the two greets the other
 apām prasargé yád ámandiṣā- when they have revelled in the dis-
 tām. charge of the waters. When the
 maṇḍūko yád abhivṛṣṭaḥ kán- frog, rained upon, leaps about, the
 iṣkan, speckled one mingles his voice with
 p̥śniḥ sampṛñkté hárítēna vá- (that of) the yellow one.
 cam.

enos : gen. du., of them two (112 a). gr̥bhñāti : 3. s. pr. of grabh.
 ámandiṣātām : 8. du. A. iṣ ao. of mand exhilarate. maṇḍūkas : in
 a collective sense. kániṣkan : 3. s. inj. int. of skand leap (= ká-
 niṣkandt), see 174 b. Note that this form in the Pada text is
 kániṣkan, because in the later Sandhi s is not cerebralized before k
 (cp. 67). The use of the inj. with yád is rare. sampṛñkté : 8. s. A.
 pr. of pro mix.

५ यदेषामन्यो अन्यस्य वाचं यत् । एषाम् । अन्यः । अन्यस्य । वाचम् ।
 शाक्तस्यैव वदति शिचमाणः । शाक्तस्यैव । वदति । शिचमाणः ।
 सर्वं तदेषां समुधैव पर्वं सर्वम् । तत् । एषाम् । समुधैव । पर्वम् ।
 प्रत्युवाचो वदयनाध्यप्सु ॥ यत् । सुऽवाचः । वदयन । अधि । अपऽसु ॥

5 yád eṣām anyó aníasya vácam, When one of them repeats the
 śāktāsyeva vādati śikṣamāṇaḥ, speech of the other, as the learner

sārvam tād eṣām samādhēva *that of his teacher, all that of them*
 pārva *is in unison like a lesson that*
 yāt suvāco vādathanādhi apsū. *eloquent ye repeat upon the waters.*

cṣām: cp. enos in 4 a. samādhā: the interpretation of c is uncertain because of the doubt as to the form and meaning of this word, and because of the many senses of pārva. It has accordingly been very variously explained. The above rendering is perhaps the most probable. samādhā: inst. of samādh, lit. *growing together*, then *unison, harmony*. pārva, *joint*, then a *section* in Vedic recitation. Thus c would be an explanation of b, the voices of the frogs sounding together like those of pupils reciting a lesson after their teacher. vādathana: see p. 125, f. n. 3; change, as often, from 3. prs. to 2. ādhi: 176, 2 a (p. 209).

६ गोमायुरेको अजमायुरेकः गोऽमायुः । एकः । अजऽमायुः । एकः ।
 पृश्नुरेको हरित एक एवाम् । पृश्निः । एकः । हरितः । एकः । एषाम् ।
 समानं नाम बिभ्रतो विरूपाः समानम् । नाम । बिभ्रतः । विरूपाः ।
 पुरुत्रा वाचं पिपिशुर्वदन्तः ॥ पुरुत्रा । वाचम् । पिपिशुः । वदन्तः ॥

६ gómāyur éko, ajāmāyur ékaḥ; *One lows like a cow, one bleats*
 pṛśnir éko; hárita éka eṣām. *like a goat; one is speckled, one of*
 samānám náma bíbhtrato ví- *them is yellow. Bearing a common*
 rūpāḥ. *name, they have different colours.*
 purutrā vācam pipiśur vād- *In many ways they adorn their*
 antaḥ. *voice in speaking.*

gómāyus: cp. 2 c. pṛśnis, háritas: cp. 4 d. samānám: they are all called frogs, though they have different voices and colours. bíbhratas: N. pl. pr. pt. of bhr (p. 132). purutrā: note that the suffix in words in which the vowel is always long in the Saṃhitā text (as in devatrā, asmatrá, &c.) is long in the Pada text also; while in others like átra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipiśur: they modulate the sound of their voices (cp. a).

ब्राह्मणासो अतिरात्रे न सोमे
सरो न पूर्णमभितो वदन्तः ।
संवत्सरस्य तदहः परि ष्ठ
यन्मण्डूकाः प्रावृषीणं बभूव ॥

ब्राह्मणासः । अतिरात्रे । न । सोमे ।
सरः । न । पूर्णम् । अभितः । वदन्तः ।
संवत्सरस्य । तत् । अहरिति । परि । ष्ठ ।
यत् । मण्डूकाः । प्रावृषीणम् । बभूव ॥

7 brāhmaṇāso atirātré ná sóme,
sáro ná pūrṇam abhito, vād-
antaḥ,
saṁvatsarasya tád áhaḥ pári
ṣṭha,
yán, maṇḍūkāḥ, prāvṛṣīṇaṁ ba-
bhúva.

*Like Brahmins at the over-night
Soma sacrifice speaking around as
it were a full lake, ye celebrate that
day of the year which, O Frogs, has
begun the rains.*

atirātré : this is the name of a part of the Soma sacrifice in the ritual of the Yajurveda. Its performance lasted a day and the following night. Its mention in the RV. shows that it is ancient. sáro ná : as it were a lake, a hyperbolic expression for a large vessel filled with Soma. abhitas : 177, 1. pári ṣṭha : lit. be around, then celebrate ; cp. pári car go round, then attend upon, honour ; on the Sandhi, cp. 67 c. prāvṛṣīṇaṁ babhúva : has become one that belongs to the rainy season.

ब्राह्मणासः सोमिनो वाचमक्रत
ब्रह्मं छवन्तः परिवत्सरीणम् ।
अध्वर्यवो घर्मिणः सिष्विदाना
आविर्भवन्ति गुह्या न के चित् ॥

ब्राह्मणासः । सोमिनः । वाचम् । अक्रत ।
ब्रह्म । छवन्तः । परिवत्सरीणम् ।
अध्वर्यवः । घर्मिणः । सिष्विदानाः ।
आविः । भवन्ति । गुह्याः । न । के । चित् ॥

8 brāhmaṇāsaḥ somíno vācam
akrata,
brāhma kṛṇvāntaḥ parivatsa-
rīṇam.
adhvaryávo gharmināḥ sisvid-
ānā,
āvir bhavanti ; gúhiā ná ké cit.

*Soma-pressing Brahmins, they
have raised their voice, offering
their yearly prayer. Adhvaryu
priests, heated, sweating, they
appear ; none of them are hidden.*

brāhmaṇāśas : ná need not be supplied (as in 1 b), the frogs being identified with priests. **somīnas** : *celebrating a Soma sacrifice*, which expresses much the same as **sáro ná pūrṇám abhītaḥ** in 7 b. **vācam akrata** : cp. **vādantas** in 7 b. **akrata** : 3. pl. **Ā.** root **ao.** of **kr** (148, 1 b). **brāhma** : with **b** cp. 7 c, d. **gharmīnas** is meant to be ambiguous : oppressed with the heat of the sun (frogs), *busied with hot milk* (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. **siṣvidānās** : pf. pt. **Ā.** of **svid** ; note that the cerebralized initial of the root is restored in the Pada text ; cp. **kāniṣkan** in 4 c. **āvis** : see p. 266, b.

९ देवहितं जुगुप्त्वा दशस्य	देवहितम् । जुगुप् । द्वादशस्य ।
ऋतुं नरो न प्रमिनन्त्येति ।	ऋतुम् । नरः । न । प्र । मिन्नन्ति । एति ।
संवत्सरे प्रावृष्यागतायाम्	संवत्सरे । प्रावृषि । आगतायाम् ।
तप्ता घर्मा अश्रुवते विसर्गम् ॥	तप्ताः । घर्माः । अश्रुवते । विसर्गम् ॥

9 devāhitim jugupur dvādaśāsya : They have guarded the divine
 ṛtūm náro ná prā minanti eté. order of the twelvemonth : these
 samvatsaré, prāvṛṣi āgatāyām, men infringe not the season. In a
 taptā gharma āśnuvate visar- year, the rain time having come, the
 gām. heated milk-offerings obtain release.

devāhitim : on the accent see p. 456, 2 a. **jugupur** : pf. of **gup** protect. **dvādaśāsya** : note the difference of accent and inflexion between **dvādaśa** *twelve* (104) and **dvādaśā** *consisting of twelve, twelfth* (107) ; supply **samvatsarāsya** from c. In the Aitareya Brāhmaṇa the year, **samvatsara**, is called **dvādaśa** *consisting of twelve months* and **caturvimśa** *consisting of twenty-four half-months*. The gen. naturally depends on **devāhitim**, as being in the same Pada. Prof. Jacobi understands **dvādaśāsya** as the ordinal *twelfth* supplying **māsasya** *month*, and making it depend on **ṛtūm** in the next Pada. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the RV. to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the RV. to the rainy season at the period to furnish an argument for the very early date of the RV. But there is no trace here of any reference to the

end of the year : *saṃvatsaré* in c denotes 'in the course of the year at the rainy season'. *náras* : here again no particle of comparison. *mi-nanti* : from *mī* damage; cp. 7 c, d. *saṃvatsaré* : cp. 203, 3 a. *prāvṛṣi ágatāyām* : loc. abs. as in 3 b. *taptā gharmaḥ* is meant to be ambiguous : *heated milk-pots* with reference to the priests (cp. *adhvaryávo gharmināḥ* in 8 c) and *dried up cavities* with reference to the frogs (cp. *trṣyāvatas* in 3 b). *ásnuvate* (3. pl. *Ā. pr.* of *amé* obtain) *visargám* obtain release or discharge, i. e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. *āvir bhavanti* in 8 d.

१० गोमायुरदादजमायुरदात्
पृश्निरदाद्धरितो नो वसूनि ।
गवां मण्डूका ददतः श्रुतानि
सहस्रसावे प्र तिरन्ते आयुः ॥

गोऽमायुः । अदात् । अजऽमायुः । अदात् ।
पृश्निः । अदात् । हरितः । नः । वसूनि ।
गवाम् । मण्डूकाः । ददतः । श्रुतानि ।
सहस्रऽसावे । प्र । तिरन्ते । आयुः ॥

10 *gómāyur adād, ajāmāyur adāt,*
pṛśnir adād, dhárito no vāsūni.
gávām maṇḍūkā dādataḥ śa-
tāni,
sahasrasāvé prá tiranta āyuh.

He that lows like a cow has given
us riches, he that bleats like a goat
has given them, the speckled one
has given them, and the yellow
one. The frogs giving us hundreds
of cows prolong our life in a
thousandfold Soma pressing.

gómāyus &c. (cp. 6 a) : the various kinds of frogs are here represented as taking the place of liberal institutors of sacrifice in giving bountiful gifts. *dādatas* : N. pl. of pr. pt. of *dā* give (cp. 156). *sahasrasāvé* : loc. of time like *saṃvatsaré* in 9 c ; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). *d* is identical with iii. 53, 7 d.

VÍSVE DEVĀH

The comprehensive group called *Vísve devāḥ* or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order

that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the *Viśve devāḥ* is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are: 1. Soma, 2. Agni, 3. *Tvaṣṭṛ*, 4. Indra, 5. Rudra, 6. *Pūṣan*, 7. *Viṣṇu*, 8. *Asvins*, 9. *Mitra-Varuṇa*, 10. *Aṅgirasas*.

viii. 29. Metre: Distichs of a *Jagatī* + *Gāyatrī* (p. 445, a.).

१ बभ्रुरेको विषुणः सूनरो युवा- बभ्रुः । एकः । विषुणः । सूनरः । युवा ।
ञ्ज्यङ्क्ते हिरण्ययम् ॥ अञ्जि । अङ्क्ते । हिरण्ययम् ॥

1 babhrúr éko viṣuṇaḥ sūnáro One is brown, varied in form,
yúvā. bountiful, young. He adorns him-
añjī añkte hiraṇyáyam. self with golden ornament.

babhrús: this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 33). It alludes to the colour of the juice, otherwise described as *aruṇá ruddy*, but most often as *hári tawny*. *viṣuṇas*: probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. *yúvā*: here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. *añjī*: cognate acc. (p. 300, 4). *añkte*: 3. s. *Ā.* of *añj anoint*, with middle sense *anoints himself*. *hiraṇyáyam*: cp. ix. 86, 43, *mádhunā abhí añjate* . . *hiraṇyapāvā āsu gṛbhñate they anoint him (Soma) with mead; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings*.

२ योनिमेक आ संसाद् द्योतनो योनिम् । एकः । आ । संसाद् । द्योतनः ।
ऽन्तर्देवेषु मेधिरः ॥ अन्तः । देवेषु । मेधिरः ॥

2 yónim éka ā sasāda dyótanaḥ, One has, shining, occupied his
antár devéṣu médhiraḥ. receptacle, the wise among the gods.

yónim: the sacrificial fireplace; cp. iii. 29, 10, *ayám te yónir rtviyo, yáto jāto áronathāḥ: táṃ jānān, Agna, á sída this is thy regular receptacle, born from which thou didst shine: knowing it, Agna,*

occupy it. dyótanas: the brightness of Agni is constantly dwelt on. médhiras: the wisdom of Agni is very frequently mentioned; in i. 142, 11 he is called devó devéṣu médhiraḥ the wise god among the gods.

३ वा॒शीमे॒को बिभ॑र्ति ह॒स्तं आ॒यसी॑म् वा॒शीम् । एकः । बि॒भर्ति॑ । ह॒स्ते । आ॒यसी॑म् ।
अ॒न्तर्दे॒वेषु॑ नि॒ध्रुविः॑ ॥ अ॒न्तः । दे॒वेषु॑ । नि॒ध्रुविः॑ ॥

३ vāśīm éko bibharti hásta āya- One bears in his hand an iron
sīm, axe, strenuous among the gods.
antár devéṣu nīdhruviḥ.

vāśīm: this weapon is connected elsewhere only with Agni, the Rbhus, and the Maruts. But Agni cannot be meant because he has already been described in 2; while the Rbhus and the Maruts would only be referred to in the plural (cp. 10). But x. 53, 9 indicates sufficiently what god is here meant: Tvāṣṭā . . apāsām apástamaḥ . . śiśīte nūnām paraśúm suāyasām Tvāṣṭr, most active of workers, now sharpens his axe made of good iron. nīdhruvis: strenuous as the artificer of the gods, a sense supported by apástamas in the above quotation.

४ वज्र॑मे॒को बिभ॑र्ति ह॒स्तं आ॒हि॒तं वज्र॑म् । एकः । बि॒भर्ति॑ । ह॒स्ते । आ॒हि॒तम् ।
तेन॑ वृ॒चाणि॑ जिघ्न॑ते ॥ तेन॑ । वृ॒चाणि॑ । जिघ्न॑ते ॥

४ vājram éko bibharti hásta āhi- One bears a bolt placed in his
tam: hand: with it he slays his foes.
téna vṛtrāṇi jighnate.

ā-hitam: pp. of dhā place; accent, p. 462, 13 b. jighnate: 8. s. pr. Ā. of han slay, see p. 432. vājram: this, as his distinctive weapon, shows that Indra is meant.

५ ति॒ग्ममे॒को बिभ॑र्ति ह॒स्तं आ॒युधं॑ ति॒ग्मम् । एकः । बि॒भर्ति॑ । ह॒स्ते । आ॒युधं॑ ।
शुचि॑र॒ग्नो जला॑षभे॒षजः॑ ॥ शुचिः॑ । अ॒ग्नः । जला॑षभे॒षजः॑ ॥

५ tigṁám éko bibharti hásta āyu- One, bright, fierce, with cooling
dham, remedies, bears in his hand a sharp
śúcīr ugró jālāṣabheṣajaḥ. weapon.

āyudham : bow and arrows are usually the weapons of Rudra ; in vii. 46, 1 he is described by the epithets *sthirādhanvan* having a strong bow, *ksipréṣu* swift-arrowed, *tigmāyudha* having a sharp weapon. and in vii. 46, 3 his *lightning shaft*, *didyūt*, is mentioned. **ugrás** : this epithet is several times applied to Rudra (cp. ii. 33). **jālāṣa-bheṣajas** : this epithet is applied to Rudra in i. 43, 4 ; Rudra is also called *jālāṣa*, and his hand is described as *jālāṣa* (as well as *bheṣajā*) in ii. 33, 7 ; these terms are applied to no other deity. **b** has the irregularity of two redundant syllables (p. 438, 2 a).

६ पथ एकः पीपाय तस्करो यथै पथः । एकः । पीपाय । तस्करः । यथा ।
एष वेद निधीनाम् ॥ एषः । वेद । निधीनाम् ॥

6 pathá ékaḥ pīpāya ; táskaro One makes the paths prosperous ;
yathā like a thief he knows of treasures.
eṣá veda nidhīnām.

pathás : it is characteristic of Pūṣan (vi. 54) to be a knower and guardian of paths. **pīpāya** : pf., with lengthened red. vowel, from **pi** (= **pyā**) make full or abundant ; cp. vi. 53, 4 : **vī pathó vājasātaye cinuhī** clear the paths for the gain of wealth (addressed to Pūṣan) ; and x. 59, 7 : **dadātu pūnaḥ Pūṣā pathīāṃ yā suastīḥ** let Pūṣan give us back the path that is propitious. **táskaras** : to be taken with **b** ; like a thief he knows where hidden treasure is to be found ; cp. vi. 48, 15 (addressed to Pūṣan) : **āvīr gūlḥá vāsū karat, suvédā no vāsū karat** may he make hidden wealth manifest, may he make wealth easy for us to find ; he also finds lost cattle ; cp. vi. 54, 5-10. **yathā** : unaccented (p. 453, 8 B d) ; nasalized to avoid hiatus (p. 23, f. n. 1). **veda** : with gen. (202 A c). **nidhīnām** : accent (p. 458, 2 a) ; the final syllable to be pronounced dissyllabically.

७ त्रींशक उरुगायो वि चक्रमे त्रीणि । एकः । उरुगायः । वि । चक्रमे ।
यत्र देवासो मदन्ति ॥ यत्र । देवासः । मदन्ति ॥

7 trīṇi éka urugāyó ví cakrame, One, wide-pacing, makes three
yātra devāso mādanti. strides to where the gods are ex-
hilarated.

trīṇi: cognate acc. (p. 300, 4) supply vikrāmaṇāni (cp. yāśya urūṣu triṣū vikrāmaṇeṣu, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). urugāyā: an epithet distinctive of Viṣṇu (cp. i. 154, 1. 3. 5). yātra: to the place (the highest step) where (p. 240) the gods drink Soma (cp. i. 154, 5). b has the trochaic variety of the Gāyatrī cadence (see p. 439, 3 a, a).

: विभिर्द्वा चरत एकया सह

विभिः । द्वा । चरतः । एकया । सह ।

प्र प्रवासैव वसतः ॥

प्र । प्रवासाइव । वसतः ॥

3 vibhir duā carata, ékayā sahā: With birds two fare, together
prā pravāséva vasataḥ. with one woman: like two travellers
they go on journeys.

vibhis: cp. i. 118, 5, pári vām áśvāḥ patamṅá, váyo vahantu aruṣāḥ let the flying steeds, the ruddy birds, drive you (Áśvins) round. dvā . . ékayā sahā: the two Áśvins with their one companion, Sūryā; cp. l.c.; á vām rátham yuvatis tiṣṭhad . . duhitā Sūryasya the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: á yád vām Sūryá rátham tiṣṭhat when Sūryā mounted your car. prā vasatas: they go on a journey in traversing the sky in their car. pravāsā: this word occurs here only, apparently in the sense of one who is abroad on travels (like the post-Vedic pravāsin); in the Sūtras and in classical Sanskrit it means sojourn abroad. Some scholars regard pravāséva as irr. contraction for pravāsúm iva: they travel as it were on a journey.

९ सदो द्वा चक्राते उपमा दिवि

सदः । द्वा । चक्राते इति । उपमा ।

सम्राजा सर्पिरासुती ॥

दिवि ।

सम्राजा । सर्पिरासुती इति सर्पिः

आसुती ॥

9 sádo duā cakrāte upamā divi:
samrájā sarpírāsutī.

Two, as highest, have made for
themselves a seat in heaven: two
sovereign kings who receive melted
butter as their draught.

samrājā, as N. du., is applied to Mitra-Varuṇa exclusively. cakrāte: 3. du. pf. *Ā.* of *kṛ* with middle sense, *make for oneself*. upamā: N. du. in apposition to dvā, further explained by samrājā.

40 अर्चन्त॑ एके॒ महि॑ साम॒ मन्व॑त॒ अर्चन्तः॑ । एके॑ । महि॑ । साम॑ । मन्व॑त॒ ।
तेन॑ सूर्यम॒रोच॑यन् ॥ तेन॑ । सूर्य॑म॒ । अ॒रोच॑यन् ॥

10 ārcanta éke máhi sāma man- *Singing, some thought of a great*
vata: *chant : by it they caused the sun to*
tēna sūryam arocayan. *shine.*

ārcantas : singing is characteristic of the Āngirases ; e. g. i. 62, 2, sāma yēnā . . ārcanta Āngiraso gā āvindan *the chant by which the Āngirases, singing, found the cows* ; the Maruts are described in x. 78, 5 as viśvārūpā Āngiraso ná sāmabhiḥ *manifold with chants like the Āngirases*. The Āngirases again are those yā ṛtēna sūryam āroha-ayan divi *who by their rite caused the sun to mount to heaven* (x. 62, 3). Sayana and some other interpreters think that the Atris are meant. But nothing is ever said of the singing or the chants of the Atris. Again, though in one hymn (v. 40) it is said in the last stanza that the Atris found the sun : yām vāi sūryam Svārbhānus tāmāsā āvidhyad, *Ātrayas tām ānv avindan the Atris found the sun which Svārbhānu had assailed with darkness* (9), this is only a repetition of what is attributed to Atri in the sing. : gūḥām sūryam tāmāsā . . brāhmaṇā avindad *Ātriḥ Atri by prayer found the sun hidden by darkness* (6) and *Ātriḥ sūryasya divi cākṣur ādhāt Atris placed the eye of the sun in heaven* (8) ; and in the AV. and the ŚB., it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Āngirases must therefore undoubtedly be meant here. éke : the pl. is here used to express an indefinite group beside ékas and dvā in the rest of the hymn (cp. 105). manvata : 3. pl. ipf. *Ā.* (without augment) of man *think*. arocayan : ipf. cs. of roc *shine*.

SÓMA

As the Soma sacrifice formed the centre of the ritual of the RV., the god Soma is one of the most prominent deities. With rather more than 120 hymns (all those in Maṇḍala ix, and about half a dozen in others)

addressed to him, he comes next to Agni (i. 1) in importance. The anthropomorphism of his character is less developed than that of Indra or Varuṇa because the plant and its juice are constantly present to the mind of the poet. Soma has terrible and sharp weapons, which he grasps in his hand; he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vāyu's. He is also said to ride on the same car as Indra. He is the best of charioteers. In about half a dozen hymns he is associated with Indra, Agni, Pūṣan, and Rudra respectively as a dual divinity. He is sometimes attended by the Maruts, the close allies of Indra. He comes to the sacrifice and receives offerings on the sacred grass.

The Soma juice, which is intoxicating, is frequently termed *mádhu* or *sweet draught*, but oftenest called *indu* the *bright drop*. The colour of Soma is brown (*babhrū*), ruddy (*aruṇá*), or more usually tawny (*hári*). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (*barhís*). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (*amśú*) is crushed are called *átri* or *grávan*. The pressed juice as it passes through the filter of sheep's wool is usually called *pávamāna* or *punāná flowing clear*. This purified (unmixed) Soma is sometimes called *śuddhá pure*, but much oftener *śukrá* or *śuci bright*; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (*kaláśa*) or vats (*dróṇa*), where it is mixed with water and also with milk, by which it is sweetened. The verb *mṛj cleanse* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (*āśir*): milk (*gó*), sour milk (*dádhi*), and barley (*yáva*). The admixture being alluded to as a garment or bright robe, Soma is described as 'decked with beauty'. Soma is pressed three times a day: the *Rbhus* are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (*sadhástha*) of Soma which are mentioned probably refer to three tubs used in the ritual.

Soma's connexion with the waters, resulting from the admixture, is expressed in the most various ways. He is the drop that grows in the waters; he is the embryo of the waters or their child; they are his mothers or his sisters; he is lord and king of streams; he produces waters and causes heaven and earth to rain. The sound made by the trickling Soma is often alluded to, generally in hyperbolical language, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his

yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life. Hence it is called *amṛta draught of immortality*. All the gods drink Soma; they drank it to gain immortality; it confers immortality not only on gods, but on men. It has, moreover, medicinal powers: Soma heals whatever is sick, making the blind to see and the lame to walk. Soma also stimulates the voice, and is called 'lord of speech'. He awakens eager thought: he is a generator of hymns, a leader of poets, a seer among priests. Hence his wisdom is much dwelt upon; thus he is a wise seer, and he knows the races of the gods.

The intoxicating effect of Soma most emphasized by the poets is the stimulus it imparts to Indra in his conflict with hostile powers. That Soma invigorates Indra for the fight with Vṛtra is mentioned in innumerable passages. Through this association Indra's warlike exploits and cosmic actions come to be attributed to Soma independently. He is a victor unconquered in fight, born for battle. As a warrior he wins all kinds of wealth for his worshippers.

Though Soma is several times regarded as dwelling or growing on the mountains (like Haoma in the Avesta), his true origin and abode are regarded as in heaven. Soma is the child of heaven, is the milk of heaven, and is purified in heaven. He is the lord of heaven; he occupies heaven, and his place is the highest heaven. Thence he was brought to earth. The myth embodying this belief is that of the eagle that brings Soma to Indra, and is most fully dealt with in the two hymns iv. 26 and 27. Being the most important of herbs, Soma is said to have been born as the lord (*pāti*) of plants, which also have him as their king; he is a lord of the wood (*vānaspāti*), and has generated all plants. But quite apart from his connexion with herbs, Soma is, like other leading gods, called a king: he is a king of rivers; a king of the whole earth; a king or father of the gods; a king of gods and mortals. In a few of the latest hymns of the RV. Soma begins to be mystically identified with the moon; in the AV. Soma several times means the moon; and in the Brāhmaṇas this identification has already become a commonplace.

We know that the preparation and the offering of Soma (the Avestan Haoma) was already an important feature of Indo-Iranian worship. In both the RV. and the Avesta it is stated that the stalks were pressed, that the juice was yellow, and was mixed with milk; in both it grows on mountains, and its mythical home is in heaven, whence it comes down to earth; in both the Soma draught has become a mighty god and is called a king; in both there are many other identical mythological traits relating to Soma.

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It

must then have been regarded as a kind of honey mead (Skt. *mádhu*, Gk. *μέθυ*, Anglo-Saxon *medu*).

The name of Soma (= Haoma) means *pressed juice*, being derived from the root *su* (= Av. *hu*) *press*.

viii. 48. Metre: Triṣṭubh; 5. Jagatī.

खादोरमच्चि वयंसः सुमेधाः	खादोः । अभच्चि । वयंसः । सुमेधाः ।
खाध्या वरिवोवित्तरस्य ।	सुआध्यः । वरिवोवित्तरस्य ।
विश्वे यं देवा उत मर्त्यासो	विश्वे । यम् । देवाः । उत । मर्त्यासः ।
मधु ब्रुवन्तो अभि संचरन्ति ॥	मधु । ब्रुवन्तः । अभि । समऽचरन्ति ॥

1 svādór abhakṣi váyasaḥ sume-
dhāḥ
suādhíṃ varivovittarasya,
vísve yám devā utá mártiāso,
mádhu bruvānto, abhí samcár-
anti.

*Wisely I have partaken of the
sweet food that stirs good thoughts,
best banisher of cure, to which all
gods and mortals, calling it honey,
come together.*

ābhakṣi: 1. s. *Ā. s* ao. of *bhaj share*; with partitive gen. (202 A e).
sumedhās: appositionally, as *a wise man*; svādhyaḥ: gen. of
svādhi (declined like rathī, p. 85, f. n. 4). yám: m. referring to the
n. váyas, as if to sóma. abhí samcāranti: p. 469, B a.

२ अन्तश्च प्रागा अदितिर्भवास्	अन्तरिति । च । प्र । अगाः । अदितिः ।
अवयाता हरसो दिव्यस्य ।	भवासि ।
इन्द्रविन्द्रस्य सख्यं जुषाणः	अवऽयाता । हरसः । दिव्यस्य ।
श्रीष्टीव धुरमनु राय ऋध्याः ॥	इन्द्रो इति । इन्द्रस्य । सख्यम् । जुषाणः ।
	श्रीष्टीऽइव । धुरम् । अनु । राये । ऋध्याः ॥

2 antás ca prágā, Áditir bhavāsi,
avayātā háraso dáiviasya.
Índav, Índrasya sakhiám ju-
ṣānāḥ,
śráuṣṭīva dhúram, ánu rāyá
rdhyāḥ.

*If thou hast entered within, thou
shalt be Aditi, appeaser of divine
wrath. Mayest thou, O Indu,
enjoying the friendship of Indra,
like an obedient mare the pole,
advance us to wealth.*

antás: cp. note on vii. 86, 2 b. Soma is here addressed. **prágās**: the Padapāṭha analysis of this as **prá ágāḥ** is evidently wrong, because in a principal sentence it must be **prá ágāḥ** (p. 468, 20) or in a subordinate one **pra-ágāḥ** (p. 469, 20 B); here it is the latter, because of **ca** = *if* (p. 229, 3). **Áditis**: because Aditi releases from sin (e. g. **anāgāstváṃ no Áditiḥ kṛnotu** *may Aditi produce sinlessness for us*, i. 162, 22); that is, may Soma purify us within. **Índav**: vocatives in **o** are always given as **Pragrhya** in the Pada text (**o íti**) even though their Sandhi before vowels may be **av** or **a** in the Saṃhitā text; cp. note on ii. 33, 3 b. **śráuṣṭi**: this word occurs only here, and its meaning is uncertain; the most probable sense is *obedient mare*. **rāyé**: this analysis of the Padapāṭha makes the construction doubtful because an acc. is wanted as parallel to **dhūram**; **nas** may be supplied; then the sense would be: 'as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.' **ṛdhyās**: root **ao. op.** of **ṛdh** *thrive*.

३ अपामं सोमममृतां अभूमा-
गन्म ज्योतिरविदाम देवान् ।
किं नूनमस्मान्कृणवदरातिः
किम् धूर्तिरमृतं मर्त्यस्य ॥

अपामं । सोमम् । अमृताः । अभूम् ।
अगन्म । ज्योतिः । अविदाम । देवान् ।
किम् । नूनम् । अस्मान् । कृणवत् । अरातिः ।
किम् । ऊं इति । धूर्तिः । अमृतम् । मर्त्यस्य ॥

४ **ápāma sómam**; **amṛtā abhūma**;
áganma jyótir; **ávidāma devān**.
kiṃ nūnám asmān kṛṇavad á-
rātiḥ ?
kím u dhūrtír, amṛta, márti-
asya ?

*We have drunk Soma; we have
become immortal; we have gone to
the light; we have found the gods.
What can hostility now do to us,
and what the malice of mortal man,
O immortal one?*

This stanza describes the mental exaltation produced by drinking Soma. Note the use of the aorist four times and its characteristic sense (p. 345, C.). **ápāma**: root **ao.** of **pā** *drink*. **abhūma**: root **ao.** of **bhū** *become*. **áganma**: root **ao.** of **gām** *go*. **jyótis**: acc. of the goal (197 A 1). **ávidāma**: a **ao.** of 2. **vid** *find*. **kṛṇavat**: 3. s. pr. sb. of **kṛ** *do* (p. 134). **amṛta**: Soma.

३ शं नो भव हृद् आ पीत इन्दो
पितेव सोम सूनवे सुशेवः ।
सखेव सख्यं उरुशंस धीरः
प्र ण आयुर्जीवसे सोम तारीः ॥

शम् । नः । मव । हृदे । आ । पीतः ।
इन्दोऽरति ।
पिताऽहव । सोम । सूनवे । सुशेवः ।
सखाऽहव । सख्ये । उरुशंस । धीरः ।
प्र । नः । आयुः । जीवसे । सोम । तारीः ॥

4 śām no bhava hṛdá ā pītá,
Indo;
pitéva, Soma, sūnāve suśévaḥ,
sákheva sákhyā, uruśamsa, dhī-
raḥ,
prā ṇa āyur jīvāse, Soma, tāriḥ.

*Do good to our heart when drunk,
O Indu; kindly like a father, O
Soma, to his son, thoughtful like a
friend to his friend, O far-famed
one, prolong our years that we may
live, O Soma.*

śām hṛdé *refreshing to the heart* occurs several times; the emphasizing pcl. ā is here added to the dat. prā ṇaḥ: Sandhi, 65 c. jīvāse: dat. inf. of jīv live. tāris: iṣ ao. inj. from tṛ cross.

५ इमे मा पीता यशसं उरुष्यवो
रथं न गावः समनाह पर्वसु ।
ते मा रक्षन्तु विस्रसं चरिचाद्
उत मा स्नामादवयन्विन्दवः ॥

इमे । मा । पीताः । यशसः । उरुष्यवः ।
रथम् । न । गावः । सम । अनाह ।
पर्वसु ।
ते । मा । रक्षन्तु । विऽस्रसः । चरिचात् ।
उत । मा । स्नामात् । यवयन्तु । इन्दवः ॥

5 imé mā pītá yaśása uruṣyávo,
rátham ná gāvaḥ, sám anāha
pārvasu;
té mā rakṣantu visráśás carí-
trād,
utá mā srāmād yavayantu in-
davaḥ.

*These glorious, freedom-giving
(drops), ye have knit me together
in my joints like straps a car; let
those drops protect me from break-
ing a leg and save me from
disease.*

imé: supply indavas from d. yaśásas: p. 59. uruṣyávas: cp. varivovíttarasya in 1 b. anāha: this seems to be an irregular pf.

form from *nah bind* for *nanāha*; cp. *góbhiḥ sámnaddho asi thou art bound together with straps* (said of a car); another irregularity is the 2. pl. strong radical vowel (cp. 137, 2). *visrásas*: abl. inf. (of *vi-srams*) with attracted object in the abl. *caritrād*: p. 837, 3 a. Note that Pāda c is a Tristubh. *yavayantu*: cs. ipv. of *yu separate*. Change in c and d, as often, from 2. to 8. prs.

६ अग्निं न मा मथितं सं दिदीपः अग्निम् । न । मा । मथितम् । सम् ।
 प्र चक्षय ऋणुहि वस्यसो नः । दिदीपः ।
 अथा हि ते मद आ सोम मन्ये प्र । चक्षय । ऋणुहि । वस्यसः । नः ।
 रेवाँ इव प्र चरा पुष्टिमक् ॥ अथ । हि । ते । मदे । आ । सोम । मन्ये ।
 रेवान् इव । प्र । चर । पुष्टिम । अक् ॥

6 agnīm ná mā mathitām sām Like fire kindled by friction
 didīpāḥ; inflame me; illumine us; make
 prá cakṣaya; kṛṇuhí vásyaso us wealthier. For then, in thy
 nah. intoxication, O Soma, I regard
 áthā hí te máda á, Soma, myself as rich. Enter (into us)
 mánye for prosperity.
 revāṁ iva. prá carā puṣṭīm
 ácha.

didīpas: red. ao. inj. of *dīp shine*. prá cakṣaya: cs. of *cakṣ see* (cp. 3 b). kṛṇuhí: cp. p. 134; accented as beginning a sentence. vásyasas: A. pl. of *vásyāms* (cpv. of *vásu*, 103, 2 a). áthā (metrically lengthened): *then*, when inflamed by Soma. revān: predicatively with *mánye* (196 a), *iva* being sometimes added. prá carā (metrically lengthened): cp. 2 a, *antás ca prágāḥ*. puṣṭīm ácha: give us actual prosperity also.

७ इषिरेण ते मनसा सुतस्य इषिरेण । ते । मनसा । सुतस्य ।
 भक्षीमहि पित्र्यस्वेव रायः । भक्षीमहि । पित्र्यस्व इव । रायः ।

सोमं राजन्म ण् आर्यंषि तारीन् सोमं । राजन् । प्र । नः । आर्यंषि ।
अहानीव सूर्यो वासराणि ॥ तारीः ।

अहानिऽइव । सूर्यः । वासराणि ॥

7 *iṣirēṇa te mānasā sutāsya* *Of thee pressed with devoted mind*
bhakṣīmāhi, pītriasyeva rāyāḥ. *we would partake as of paternal*
Sóma rājan, prá ṇa āyūṃṣi *wealth. King Soma, prolong our*
tārīr, *years as the sun the days of*
áhānīva sūrio vāsarāṇi. *spring.*

bhakṣīmāhi: s ao. op. of *bhaj share*. *pītriasya iva*: because Soma is regarded as a father, cp. 4 b. *Sóma rājan*: being a single voc. (*rājan* is in apposition), *Sóma* alone is accented (p. 465, 18). *prá ṇas*: cp. 4 d. *tārīs*: cp. 4 d. *áhāni*: 91, 2.

८ सोमं राजन्मृक्या नः स्वस्ति सोमं । राजन् । मृक्यं । नः । स्वस्ति ।
तव ससि ब्रत्याऽस्तस्य विद्धि । तव । ससि । ब्रत्याः । तस्य । विद्धि ।
अलर्ति दक्ष उत मन्युरिन्दो अलर्ति । दक्षः । उत । मन्युः । इन्दो इति ।
मा नो अर्यो अनुकामं परा दाः ॥ मा । नः । अर्यः । अनुऽकामम् । परा ।
दाः ॥

8 *Sóma rājan, mṛlāyā naḥ su-* *King Soma, be gracious to us*
astī; *for welfare; we are thy devotees:*
táva smasi vratīās: tāsya vid- *know that. There arise might and*
dhi. *wrath, O Indu: abandon us not*
álarti dākṣa utá manyúr, Indo; *according to the desire of our*
má nō aryó anukāmāṃ parā *foe.*
dāḥ.

mṛlāyā: accented as beginning a sentence after an initial voc. (p. 467, 19 A c); final vowel metrically lengthened. *svastī*: shortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.; this word though obviously = *su + asti* is not analysed in the *Padapāṭha* (cp. note on i. 1, 9). *smasi*: 1. pl. pr. of *as be*. *tāsya*: with *vid*

know about, 202 A c. *viddhi*: 2. s. ipv. of *vid know*. *álariti*: 3. s. pr. int. of *ṛ go* (174 a). *aryás*: gen. of *arí foe* (cp. p. 81, f. n. 1; 99, 3), dependent on *anukāmám*; cp. *árātis* in 3 c. *dāḥ*: 2. s. root no. inj. of *dā give*.

२ त्वं हि नस्तन्वः सोम गोपा त्वम् । हि । नः । तन्वः । सोम । गोपाः ।
 गर्त्रेणात्रे निषसत्या नृचक्षाः । गर्त्रेणात्रे । निऽससत्य । नृऽचक्षाः ।
 यत्ते वयं प्रमिनाम ब्रतानि यत् । ते । वयम् । प्रऽमिनाम । ब्रतानि ।
 स नो मृळ सुषखा देव वर्यः ॥ सः । नः । मृळ । सुऽसखा । देव । वर्यः ॥

9 tuám hí nas tanúas, Soma, gopá, Since thou art the protector of
 gātre-gātre niṣasátthā nṛcákṣāḥ. our body, O Soma, thou as sur-
 yát te vayám pramināma vra- veyor of men hast settled in
 táni, every limb. If we infringe thine
 sá no mṛḷa suṣakhá, deva, vá- ordinances, then be gracious to us
 syaḥ. as our good friend, O god, for
 higher welfare.

tanúas: gen. of *tanú body*. *gopás*: 97 A 2 (p. 79). *gātre-gātre*: 189 C. *ni-ṣasatthā*: 2. s. pf. of *sad*; cerebralization of *s* (67 a); metrical lengthening of final *a* (p. 441, a). *yád*: p. 242, 3. *pramināma*: sb. pr. of *pra-mī*. *sá*: p. 294, b. *su-ṣakhá*; on the cerebralization of *s* see 67 b; the accent is that of a Bv. (p. 455, c a); that of a Karmadhāraya (p. 455, d 1) is *su-ṣákhā*; the former is irregularly used in the latter sense. *váśyas*: the cpv. adj. is here used as an acc. adverb (p. 301, b).

१० ऋदूदरेण सख्या सचेय ऋदूदरेण । सख्या । सचेय ।
 यो मा न रिष्येदर्थश्च पीतः । यः । मा । न । रिष्येत् । हरिऽश्च ।
 अयं यः सोमो न्यधायस्ते पीतः ।
 तस्मा इन्द्रं प्रतिरेमेम्यायुः ॥ अयम् । यः । सोमः । नि । अधायि ।
 अस्ते इति ।
 तस्मै । इन्द्रम् । प्रऽतिरेम् । एमि । आयुः ॥

10 rdūdāreṇa sákhiā saceya,
 yó mā ná riṣyet, dhariaśva,
 pītāḥ.
 ayām yá sómo niádhāyi asmó,
 tásmā índraṃ pratíram emi
 áyuh.

*I would associate with the whole-
 some friend who having been drunk
 would not injure me, O lord of the
 bays. For (the enjoyment of) that
 Soma which has been deposited in
 us, I approach Indra to prolong
 our years.*

rdūdāreṇa: not analysed in the Padapāṭha (cp. note on ii. 33, 5 c);
 cp. tvām nas tanvò gopāḥ in 9 a. sákhyā: 99, 2. yó ná riṣyet:
 cp. 4 a. haryaśva: a characteristic epithet of Indra, who as the
 great Soma drinker is here addressed. nyádhāyi: 3. s. ao. ps. of
 dhā put; this (like prágās in 2 a) is irregularly analysed in the
 Padapāṭha as ní ádhāyi instead of ni-ádhāyi (p. 469, B). asmó:
 loc. (p. 104); Pragṛhya (26 c). emi: 1. s. pr. of i go to with acc.
 (197, A 1). pratíram: acc. inf. of tṛ cross (p. 336, 2 a) governing
 the acc. áyus (cp. 11 d). tásmāi: for the sake of that = to obtain or
 enjoy that, final dat. (p. 314, B 2).

११ अप॒ त्या अ॒स्थुर॒नि॒रा अ॒मी॒वा
 नि॒र॒त्र॒स॒न्त॒मि॒षी॒ची॒र॒मै॒षु॒ ।
 आ सो॒मी अ॒स्माँ अ॒रु॒ह॒दि॒हा॒या
 अ॒ग॒न्म॒ य॒त्र प्र॒ति॒र॒न्त॒ आ॒युः ॥

अप॒ । त्याः । अ॒स्थुः । अनि॒राः । अमी॒वाः ।
 निः । अ॒त्र॒स॒न् । तमि॒षी॒चीः । अ॒मै॒षुः ।
 आ । सोमः । अ॒स्मान् । अ॒रु॒ह॒त् । वि
 ऽहा॒याः ।
 अ॒ग॒न्म॒ । य॒त्र । प्र॒ति॒र॒न्ते॒ । आ॒युः ॥

11 ápa tyá asthur ánirā, ámivā
 nír atrasan, támiṣīcīr ábhaiṣuḥ.
 á sómo asmāñ aruhad viháyā:
 áganma yátra pratiránta áyuh.

*Those ailments have started off,
 diseases have sped away, the powers
 of darkness have been affrighted.
 Soma has mounted in us with
 might: we have gone to where men
 prolong their years.*

asthur: 3. pl. root ao. of sthā. atrasan: the ipf. is here
 irregularly used beside the two aorists; cp. the uniform use of the
 ao. in 3. támiṣīcīr: this word, as occurring here only, is somewhat
 doubtful in sense; but it is probably a f. adj. formed from a stem in

añe added to *támis* (in *támis-rā* darkness): cp. 93 a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 3 b). *ábhaiṣur* : s ao. of *bhī* fear. *á aru-hat* : a ao. of *ruh* : cp. the English phrase, 'go to the head'. *áganma yátra* : = 'we have arrived at the point when'. *d* is identical with i. 113, 16 d ; it refers to the renewal of life at dawn.

१२ यो न इन्द्रः पितरो हृत्सु पीतो यः । नः । इन्द्रः । पितरः । हृत्सु । पीतः ।
 ऽमर्त्यो मर्त्यो आविवेश । अमर्त्यः । मर्त्यान् । आऽविवेश ।
 तस्मै सोमाय हविषा विधेम तस्मै । सोमाय । हविषा । विधेम ।
 मृळीके अस्म्य सुमती स्याम ॥ मृळीके । अस्म्य । सुऽमती । स्याम ॥

12 *yó na indur, pitaro, hrtsú pító,* *The drop drunk in our hearts,*
ámartio mártiām āvivéśa, *O Fathers, that immortal has*
tásmai Sómāya haviṣā vidh- *entered us mortals, to that Soma*
ema : *we would pay worship with obla-*
mṛṣiké asya sumatáu siāma. *tion ; we would abide in his mercy*
and good graces.

pitaraś : the Fathers, often spoken of as Soma-loving (*somyá*), are called to witness (cp. 13 a). *hrtsú pítáḥ* : cp. 2 a *antás ca prágāḥ* and 10 c *yāḥ sómo niádhāyi asmé*.

१३ त्वं सोम पितृभिः संविदानो त्वम् । सोम । पितृभिः । समऽविदानः ।
 ऽनु बावापृथिवी आ ततन्य । अनु । बावापृथिवी इति । आ । ततन्य ।
 तस्मै त इन्द्रो हविषा विधेम तस्मै । ते । इन्द्रो इति । हविषा । विधेम ।
 वयं स्याम पतयो रयीणाम् ॥ वयम् । स्याम । पतयः । रयीणाम् ॥

13 *tuám, Soma, pitṛbhiḥ samvid-* *Thou, O Soma, uniting with the*
ānó, *Fathers, hast extended thyself over*
ānu dyāvāprthivī ā tatantha. *Heaven and Earth. To thee as*
tásmai ta, Indo, haviṣā vidh- *such, O Indu, we would pay*
ema : *worship with oblation : we would*
vayām siāma pátayo rayīṇām. *be lords of riches.*

saṃ-vidānās: see x. 14, 4 b. ānu á tatantha: = hast become famous in. d is identical with iv. 50, 6 d.

१४ चातारो देवा अधि वोचता नो चातारः । देवाः । अधि । वोचत । नः ।
 मा नो निद्रा ईशत मोत जल्पिः । सा । नः । निद्रा । ईशत । मा । उत ।
 वयं सोमस्य विश्वहं प्रियासः जल्पिः ।
 सुवीरांसो विदधमा वदेम ॥ वयम् । सोमस्य । विश्वहं । प्रियासः ।
 सुवीरांसः । विदधम् । आ । वदेम ॥

14 trātāro devā, ādhi vocatā no. *Ye protecting gods, speak for us.*
 mā no nidrā īśata, mótā jālpīḥ. *Let not sleep overpower us, nor idle*
 vayam Sómasya viśváha pri- *talk. We always dear to Soma,*
 yāsah, *rich in strong sons, would utter*
 suvirāso vidātham á vadema. *divine worship.*

trātāro devāḥ: accent, see note on 7 c. ādhi vocatā: 2. pl. ao. ipv. of vac *speak*; final vowel metrically lengthened; = *take our part, defend us* (nas, dat.). nidrā: probably for nidrāḥ: see note on svadhā, x. 129, 5 d. īśata: 3. s. sb. Ā. (not inj., which correct, p. 372); with gen. nas (202, A a). nidrā and jālpīḥ probably refer to the vows of waking and silence in the rite of initiation (dīkṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sómasya. priyāsas: with gen. (p. 322 C).

१५ त्वं नः सोम विश्वतो वयोधास त्वम् । नः । सोम । विश्वतः । वयःधाः ।
 त्वं स्वर्विदा विशा नृचक्षाः । त्वम् । स्वः । वित् । आ । विश । नृचक्षाः ।
 त्वं न इन्द्र ऊतिभिः सजोषाः त्वम् । नः । इन्द्रो इति । ऊतिभिः । स
 पाहि पश्चातादुत वा पुरस्तात् ॥ ऽजोषाः ।
 पाहि । पश्चातात् । उत । वा । पुरस्तात् ॥

15 tuām naḥ, Soma, viśvāto va- *Thou art, O Soma, a giver of*
 yodhās. *strength to us on all sides. Thou*
 tuām suarvid. á viśā nṛcākṣāḥ. *art a finder of light. Do thou, as*

tuām na, Inda, ūtibhiḥ sajōṣāḥ *surveyor of men, enter us. Do*
 pāhi paścātād utā vā purāstāt. *thou, O Indu, protect us behind*
and before with thine aids ac-
cordant.

ā viśā : final vowel metrically lengthened. Inda : for Indav (21 b); on the Padapāṭha, cp. note on 2 c. ūtibhis to be taken with sajōṣās. utā vā : or = and.

FUNERAL HYMN

The RV. contains a group of five hymns (x. 14-18) concerned with death and the future life. From them we learn that, though burial was also practised, cremation was the usual method of disposing of the dead, and was the main source of the mythology relating to the future life. Agni conveys the corpse to the other world, the Fathers, and the gods. He is besought to preserve the body intact and to burn the goat which is sacrificed as his portion. During the process of cremation Agni and Soma are besought to heal any injury that bird, beast, ant, or serpent may have inflicted on the body. The way to the heavenly world is a distant path on which Savitr (i. 35) conducts and Pūṣan (vi. 54) protects the dead. Before the pyre is lighted, the wife of the dead man, having lain beside him, arises, and his bow is taken from his hand. This indicates that in earlier times his widow and his weapons were burnt with the body of the husband. Passing along by the path trodden by the Fathers, the spirit of the dead man goes to the realm of light, and meets with the Fathers who revel with Yama in the highest heaven. Here, uniting with a glorious body, he enters upon a life of bliss which is free from imperfections and bodily frailties, in which all desires are fulfilled, and which is passed among the gods, especially in the presence of the two kings Yama and Varuṇa.

x. 14. Metre : Triṣṭubh; 13. 14. 16. Anuṣṭubh; 15. Bṛhatī.

१ परेयिवांसं प्रवर्तौ महीरनुं	परेयिवांसम् । प्रवर्तः । महीः । अनुं ।
बृहभ्यः पन्थामनुपस्यशानम् ।	बृहभ्यः । पन्थाम् । अनुपस्यशानम् ।
वैवस्वतं संगमनं जनानां	वैवस्वतम् । समगमनम् । जनानाम् ।
यमं राजानं हविषा दुवस्य ॥	यमम् । राजानम् । हविषा । दुवस्य ॥

- 1 pareyivāmsam pravāto mahīr *Him who has passed away along*
 ānu, *the mighty steeps and has spied out*
 bahúbhyaḥ pánthām anupaspaś- *the path for many, him the son of*
 ānām, *Vivasrant, the assembler of people,*
 Vaivasvatám saṃgámanam já- *Yama the king, do thou present*
 nānām, *with oblation.*
 Yamám rájānam haviṣā du-
 vasya.

a is a Jagatī (see p. 445, f. n. 7). pareyivāmsam: pf. pt. act iyivāmsam (89 a) of i go, with párá away. pravátas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 113, 8, yátra rájā Vaivasvató, yátrāvaróghanam diváh . . tatra mām amṛtam kṛdhi where the king, the son of Vivasvant, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahís: A. pl. f. of máh great. pánthām: 97, 2 a. Vaivasvatám: Yama is in several passages called by this patronymic; cf. also 5 c, and x. 17, 1: Yamásya mātá, paryuhyámānā mahó jāyá Vivasvataḥ the mother of Yama being married as the wife of the great Vivasvant. bahúbhyas: for the many that die and go to the other world. anu-paspaśānām: pf. pt. A. of spaś see. saṃgámanam: as gathering the dead together in his abode. rájānam: Yama is several times called a king, but never expressly a god. duvasya: addressed to the sacrificer.

- २ य॒मो नो॑ गा॒तुं प्रथ॑मो वि॒वेद॑ य॒मः । नः॑ । गा॒तुम् । प्रथ॑मः । वि॒वेद॑ ।
 निषा॑ ग॒व्यूति॑रप॒मर्त॑वा उ॑ । न । षा॑ । ग॒व्यूतिः॑ । अप॒मर्त॑वै । उ॑ रति॑ ।
 यत्रा॑ नः॒ पूर्वे॑ पि॒तरः॑ परे॒युर् यत्र॑ । नः॒ । पूर्वे॑ । पि॒तरः॑ । परा॑ ई॒युः ।
 ए॒ना ज॑ज्ञा॒नाः प॒थ्या उ॑अनु॒ स्वाः ॥ ए॒ना । ज॑ज्ञा॒नाः । प॒थ्याः । अनु॑ । स्वाः ॥

- 2 Yamó no gātūṃ prathamó vi- *Yama has first found out the way*
 veda: *for us: this pasture is not to be*
 náisā gávyūtir apabhartavá u. *taken away. Whither our former*
 yátrā naḥ púrve pitáraḥ pa- *fathers have passed away, thither*
 reyúr, *those that have been born since (pass*
 enā jajñānāḥ pathiā ánu sváh. *away) along their several paths.*

Yamás : a explains what is said of Yama in the preceding stanza. **viveda :** pf. of 2. vid. *find*. **gávyūtis :** used figuratively to express the abode which Yama has found for those who die. **ápa-bhartavái :** dat. inf. with double accent (p. 452, 7); here it has a passive force (p. 335, a). b is most naturally to be taken as forming a hemistich with a, not as beginning a new sentence antecedent to **yátra**. The exact sense of **ed** is uncertain owing to the doubtful interpretation of **ená** and **jajñānás**. The former word is probably corr. to **yátra**, and the latter the frequent pf. pt. **Ā.** of **jan generate**. It might be from **jñā know** (from which, however, this pt. does not seem to occur elsewhere): the meaning would then be, 'knowing the way thereby (**ená**),' because Yama found it for them. **svás :** *by their own paths*, each by his own, each going by himself.

३ मातली कवैर्यमो अङ्गिरोभिर्
बृहस्पतिर्ऋक्मिवावृधानः ।
यांसं देवा वावृधुये च देवान
स्वाहान्ये स्वधयान्ये मदन्ति ॥

मातली । कवैः । यमः । अङ्गिरः । मिः ।
बृहस्पतिः । ऋक् । मिः । वृधानः ।
यान् । च । देवाः । वृधुः । ये । च ।
देवान् ।
स्वाहा । अन्ये । स्वधया । अन्ये । मदन्ति ॥

3 Mātālī Kavyāir, Yamó Āngiro-
bhir,
Bṛhaspátir Ākṣvabhir vāvṛdhā-
nāḥ,
yāmá ca devá vāvṛdhúr, yé ca
devān,
svāhā anyé, svadháyānyé mad-
anti.

*Mātālī having grown strong with
the Kavyas, Yama with the Āngi-
rases, Bṛhaspati with the Ākṣvas,
whom the gods have made strong
and who (have made strong)
the gods, some rejoice in the call
Svāhā, others in the offering to the
dead.*

Mātālī : mentioned only here ; one of seven m. stems in ī (100, 1 b). **Sāyana** thinks this means Indra because that god's charioteer (in later times) is **mātali** and therefore **mātālī** (N. of **mātalin**) is 'he who is accompanied by **mātali**' ; but the accent of words in in is invariably on that syllable (p. 454 B a). **Kavyāis :** name of a group of ancestors ; the inst. used in the sociative sense (199 A 1). **Āngi-**

robhis: another group of ancestors, otherwise associated with Brhaspati (who exclusively is called Āngirasá). Ŗkvabhis: another group of ancestors; cp. sá Ŗkvatā gaṇéna he (Brhaspati) with the singing host (iv. 50, 5). vāvṛdhánás: by means of oblations. yámá ca: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. sváhā anyé: some, by their association with the gods, rejoice in the call sváhā, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. madanti: with inst. (p. 308, 1 c).

४ इमं यम प्रस्तुरमा हि सीदा- इमम् । यम् । प्रस्तुरम् । आ । हि । सीद ।
ङ्गिरोमिः पितृभिः संविदानः । अङ्गिरःभिः । पितृभिः । समविदानः ।
आ त्वा मन्त्राः कविशस्ता वहन्त्व आ । त्वा । मन्त्राः । कविशस्ताः । वहन्तु ।
एना राजन् हविषा मादयस्व ॥ एना । राजन् । हविषा । मादयस्व ॥

4 imám, Yama, prastarám á hí Upon this strewn grass, O Yama,
sída, pray seat thyself, uniting thyself
Āngirobhiḥ pitṛbhiḥ samvidā- with the Āngirascas, the fathers.
nāḥ. Let the spells recited by the seers
á tvā mántrāḥ kaviśastā vah- bring thee hither. Do thou, O king,
antu. rejoice in this oblation.
enā, rājan, haviṣā mādayasva.

á sída: 2. s. ipv. of sad sit w. acc. hí: p. 252, 2; cp. p. 467, B. pitṛbhis: apposition to Āngirobhis (cp. 3 a). samvidānás: pr. pt. A. of 2. vid find according to the root class (158 a a). kaviśastás: on the accent cp. p. 456, 2 a and p. 462, f. n. 4. enā: here (cp. 2 d) inst. of ena (112 a) agreeing with haviṣā; accented because beginning the Pāda (and always as an adv., cp. 2 d). mādayasva: with inst., cp. madanti in 3 d.

५ अङ्गिरोमिरा गहि यज्ञियेभिर् यमं वैरूपैरिह मादयस्व । अङ्गिरःभिः । आ । गहि । यज्ञियेभिः ।
यमं वैरूपैः । इह । मादयस्व ।

विवस्वन्तं ऊवे यः पिता ते विवस्वन्तम् । ऊवे । यः । पिता । ते ।
 ऽस्मिन् यज्ञे बर्हिषा निषद्य ॥ ऽस्मिन् । यज्ञे । बर्हिषि । आ । निऽसद्य ॥

- 5 *Āngirobhir ā gahi yajñīyebhir ;* *Come hither with the adorable*
Yāma, Vairūpāir ihā māda- *Āngirases ; O Yama, with the sons*
yasva. *of Virūpa do thou here rejoice. I*
Vīvasvantam huve, yāh pitā te, *call Vivasvant who is thy father,*
asmīn yajñé barhīṣi ā niṣādya. *(let him rejoice), having sat himself*
down on the strew at this sacrifice.

Āngirobhis: sociative inst. (199 A 1). *ā gahi*: root ao. ipv. of *gam* (148, 5). *Vairūpāis*: sociative inst.; this patronymic form occurs only here; *Virūpa* occurs once in the sing. as the name of one who praised Agni (viii. 64, 6), and three times in the pl. as of seers closely connected with the *Āngirases*, as sons of heaven or of *Āngiras*. *huve*: 1. s. pr. *Ā.* of *hū call*. *yās*: supply *āsti*. *c* is defective by one syllable (p. 441, 4 B a). *barhīṣi ā*: to be taken together (cp. 176, 1, 2). *niṣādya*: gd. of *sad sit*; agreeing with *Vīvasvantam* (cp. 210): it is not the priest who sits down on the strew, but the god; *d* occurs in iii. 35, 6 as applied to *Indra*.

६ अङ्गिरसो नः पितरो नवग्वा अङ्गिरसः । नः । पितरः । नवग्वाः ।
 अथर्वाणो भृगवः सोम्यासः । अथर्वाणः । भृगवः । सोम्यासः ।
 तेषां वयं सुमतौ यज्ञियानाम् तेषाम् । वयम् । सुऽमतौ । यज्ञियानाम् ।
 अपि भद्रे सौमनसे स्याम ॥ अपि । भद्रे । सौमनसे । स्याम ॥

- 6 *Āngiraso, naḥ pitāro, Nāvagvā,* *The Āngirases, our fathers, the*
Ātharvāṇo, Bhṛgavaḥ, somiā- *Navagvas, the Atharvans, the*
saḥ : *Bhṛgus, the Soma-loving : we would*
tēsām vayām sumatāu yajñi- *abide in the favour, the good graces*
yānām *of them the adorable ones.*
āpi bhadre saumanasé siāma.

naḥ pitáraḥ : in apposition to the names ; cp. 4 b. Návagvās &c., names of ancient priestly families. ápi syāma to be taken together ; ápi as = to take part in.

७ प्रेहि प्रेहि पथिभिः पूर्वैभिर्	प्र । इहि । प्र । इहि । पथिभिः । पूर्वैभिः ।
यत्रा नः पूर्वं पितरः परेयुः ।	यत्र । नः । पूर्वं । पितरः । पराईयुः ।
उभा राजाना स्वधया मर्दन्ता	उभा । राजाना । स्वधया । मर्दन्ता ।
यमं पश्चासि वरुणं च देवम् ॥	यमम् । पश्चासि । वरुणम् । च । देवम् ॥

7 préhi, préhi pathíbbhiḥ pūrvíe-	Go forth, go forth by those
bhir,	ancient paths on which our fathers
yátrā naḥ pūrve pitáraḥ pa-	of old have passed away. Thou
reyúḥ.	shalt see both kings rejoicing in the
ubhá rájānā svadháyā mād-	offering to the dead, Yama and
antā,	Varuṇa the god.
Yamam paśyāsi Váruṇam ca	
devám.	

préhi préhi : addressed to the dead man ; note that this repeated cd. vb. is not treated as an *Āmreḍita* ; in fact only one repeated verbal form is so treated in the RV., viz. píba-píba (p. 282, g). Note the remarkable alliteration in a b ; cp. the repetition of -ā in c and of -am in d ; of a- in 9 c d, and of -au in 10-12. pūrve : prn. adj. (p. 116). rájānā : note that both Yama and Varuṇa are called kings, but Varuṇa alone a god (cp. note on 1 d). svadháyā : cp. 3 d. paśyāsi : 2. s. pr. sb. of paś see (cp. p. 353).

८ सं गच्छ पितृभिः सं यमेन-	सम् । गच्छ । पितृभिः । सम् । यमेन ।
ष्टापुतेन परमे व्योमन् ।	इष्टापुतेन । परमे । विओमन् ।
हित्वायावद्यं पुनरस्तमेहि	हित्वाय । अवद्यम् । पुनः । अस्तम् । आ ।
सं गच्छ तन्वा सुवर्चाः ॥	इहि ।
	सम् । गच्छ । तन्वा । सुवर्चाः ॥

8 sām gachasva pitṛbhiḥ, sām	Unite with the Fathers, unite
Yaména,	with Yama, with the reward of thy
iṣṭāpūrténa paramé víoman.	sacrifices and good works in the
hitváyāvadyám púnar ástam	highest heaven. Leaving blemish
éhi :	behind go back to thy home ; unite
sām gachasua tanúā suvárcāḥ.	with thy body, full of vigour.

iṣṭā-pūrténa: note that this old Dvandva cd. (see vocab.) is not analysed in the Pada text. paramé: the abode of Yama and the Fathers is in the highest heaven; mádhya diváh in x. 15, 14. víoman: loc. without i (p. 69). hitváya: gd., 163, 3. ástam: the home of the Fathers; cp. 9 b-d. tanvā suvárcāḥ: being free from disease and frailties, the dead man unites with a body which is complete and without imperfections. The AV. often speaks of such being the state of things in the next life. In d the rare resolution of v in -sua is required.

९ अपेतं वीतं वि च सर्पतातो	अपे । इत । वि । इत । वि । च । सर्पेत ।
ऽस्मा एतं पितरौ लोकमक्रन् ।	अतः ।
अहोमिरञ्जिरक्तुमिच्छन्तं	अस्मै । एतम् । पितरः । लोकम् । अक्रन् ।
यमो ददात्यवसानमस्मै ॥	अहः । ऽमिः । अतः । ऽमिः । अक्तुः । ऽमिः । वि
	ऽअक्तम् ।

यमः । ददाति । अवसानम् । अस्मै ॥

9 ápeta, víta, ví ca sarpatáto :	Begone, disperse, slink off from
asmā etám pitáro lokám akran.	here: for him the Fathers have
áhobhir adbhír aktúbhir ví-	prepared this place. Yama gives
aktam	him a resting-place distinguished
Yamó dadāti avasānam asmai.	by days and waters and nights.

This stanza is addressed to the demons to leave the dead man alone. víta: for ví ita (see p. 464, 17, 1 a). asmái: accented because emphatic at the beginning of a Pada, but unaccented at the end of d (cp. p. 452, A c). akran: 3. pl. act. root ao. of kṛ make. áhobhir adbhíḥ: cp. ix. 113, where the joys of the next world are

described, yātra jyótir ājasraṃ, tāsmin mām dhehi amṛte lōke. *where there is eternal light, in that immortal world place me (7), and yātra amūr yahvātīr āpas, tātra mām amṛtaṃ kṛdhi where are those swift waters, there make me immortal (8).* aktūbhis: nights as alternating with days. vyāktam: pp. of vi + añj adorn, distinguish.

१० अति द्रव सारमेयौ श्वानौ	अति । द्रव । सारमेयौ । श्वानौ ।
चतुरक्षौ श्वर्त्तौ साधुना पथा ।	चतुःक्षौ । श्वर्त्तौ । साधुना । पथा ।
अथा पितृन्सुविदत्रा उपैहि	अथ । पितृन् । सुविदत्रान् । उपै । इहि ।
यमेन ये सधमादं मर्दन्ति ॥	यमेन । ये । सधमादम् । मर्दन्ति ॥

१० āti drava sārameyāu śvānau,	Run by a good path past the two
caturakṣāu śabālau sādhnūā	sons of Saramā, the four-eyed,
pathā;	brindled dogs; then approach the
āthā pitṛn suvidātrāṃ ūpehi,	bountiful Fathers who rejoice at
Yamēna yē sadhamādam mād-	the same feast as Yama.
anti.	

sārameyāu: in this and the following duals (including 11 a b) the ending au is irregularly used; in the old parts of the RV. ā is employed before consonants and at the end of a Pāda. śvānau: to be read as a trisyllable (cp. 91, 3). caturakṣāu: doubtless meant to imply keen sight; thus this epithet is also applied to Agni. In the Avesta a four-eyed dog watches at the head of the bridge by which the souls of the dead pass to the other world, and scares away the fiend from the holy ones. b is a Jagati (cp. p. 445, f. n. 7). āthā: the second syllable metrically lengthened. Yamēna: sociative inst. (p. 306, 1). sadhamādam: cognate acc. with mādanti (p. 300, 4).

११ यी ते श्वानौ यम रक्षितारौ	यी । ते । श्वानौ । यम । रक्षितारौ ।
चतुरक्षौ पथिरक्षौ नृचक्षसी ।	चतुःक्षौ । पथिरक्षौ इति पथिरक्षौ ।
	नृचक्षसी ।

ताभ्यामेनं परि देहि राजन् ताभ्याम् । एनम् । परि । देहि । राजन् ।
 स्वस्ति चास्मा अनमीवं च धेहि ॥ स्वस्ति । च । अस्मी । अनमीवम् । च ।
 धेहि ॥

- 11 yáu te śuānau, Yama, rakṣitā- Give him over to those two, O
 rau, King, that are thy dogs, O Yama,
 caturakṣáu pathirākṣi nṛcākṣa- the guardians, four-eyed, watchers
 sau, of the path, observers of men ;
 tābhiām enam pári dehi, rājan : bestow on him welfare and health.
 svastī cāsmā anamivām ca
 dhehi.

yáu: au in this and the following duals for ā, as in 10. nṛcā-
 kṣasau: as Yama's messengers (cp. 12 b). b is a Jagati (cp. 10 b).
 enam: the dead man. dehi (2. s. ipv. of dā give): that they may
 guide him to Yama's abode. dhehi: 2. s. ipv. of dhā put.

- १२ उरुणसावसुतुपा उदुम्बली उरुऽनसौ । असुऽतुपौ । उदुम्बली ।
 यमस्य दूतौ चरतो जनाँ अनु । यमस्य । दूतौ । चरतः । जनान् । अनु ।
 तावत्सम्यं दृश्ये सूर्याय तौ । अस्मभ्यम् । दृश्ये । सूर्याय ।
 पुनर्दातामसुमद्येह मद्रम् ॥ पुनः । दाताम् । असुम् । अद्य । इह । मद्रम् ॥

- 12 urūṇasāv, asutīpā, udumbalāu, Broad-nosed, life-stealing, . . the
 Yamasya dūtāu carato jánāñ two as messengers of Yama wander
 ānu; among men; may these two give us
 tāv asmābhyam dṛśāye sūriāya back here to-day auspicious life that
 pūnar dātām āsum adyéhā bhad- we may see the sun.
 rām.

urū-ṇasāu: the second syllable is metrically lengthened; on the
 cerebralization of the dental n see 65 b; here we have the normal use
 of au as āv before a vowel within a Pāda; broad-nosed, that is, keen-
 scented. asutīpā u-: on the Sandhi see 22; the literal meaning
 delighting in lives implies delighting in taking them, while they

wander among men as Yama's messengers. *udumbaláu*: this word occurs here only, and there is no means of throwing any light on its sense; the *au* of this dual, as of *dūtáu*, for *ā*, shows the same irregularity as in the preceding stanzas. *caratas*: in order to seek out the lives of those about to go to the abode of Yama. *asmābhyaṃ*: dat. pl. of *ahám*. *drśāye*: dat. inf., with attracted acc. (200 B 4). *dātām*: 3. du. ipv. root *ao*. of *dā give*; as having already marked us for their victims, let them give back our life to-day.

१३ यमाय सोमं सुनुत
यमाय जुहुता हविः ।
यमं ह यज्ञो गच्छत्
अग्निदूतो अरंक्षतः ॥

यमाय । सोमम् । सुनुत ।
यमाय । जुहुत । हविः ।
यमम् । ह । यज्ञः । गच्छति ।
अग्निदूतः । अरम्क्षतः ॥

13 *Yamāya sómam sunuta,*
Yamāya juhutā haviḥ;
Yamám ha yajñó gachati,
Agnídūto áramkṣtaḥ.

For Yama press the Soma, to
Yama offer the oblation; to Yama
goes the sacrifice well prepared, with
Agni as its messenger.

juhutā: with metrically lengthened final vowel; 2. pl. ipv. of *hu sacrifice* addressed to those officiating at the sacrifice. *Yamám*: acc. of the goal (197, 1; cf. 204, 1 b). *Agnídūtas*: the idea underlying this figurative expression is that the smoke of the sacrificial fire goes up to heaven where Yama dwells.

१४ यमाय घृतवद्भुविर्
जुहोत प्र च तिष्ठत ।
स नो देवेष्वायमद्
दीर्घमायुः प्र जीवसे ॥

यमाय । घृतवत् । हविः ।
जुहोत । प्र । च । तिष्ठत ।
सः । नः । देवेषु । आ । यमः ।
दीर्घम् । आयुः । प्र । जीवसे ॥

14 *Yamāya ghṛtāvād dhavír*
juhóta, prá ca tiṣṭhata;
sá no devēṣu á yamad,
dīrghám āyuh prá jīváse.

To Yama offer the oblation
abounding in ghee, and step forth;
may he guide us to the gods that
we may live a long life.

juhóta: the irr. strong form (p. 144, B. 3 a) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b. prá tiṣṭhata: *step forward*, in order to offer the oblation; cp. the use of prá bhr̥ *bring forward* an oblation. á yamat: inj. of root ao. of yam *extend*; this form constitutes a play on the name of Yama. nas: acc. governed by á yamad; cp. ix. 44, 5, sá naḥ Sómo devéṣu á yamat *may he, Soma, guide us to the gods*; on the loc., cp. 204 B 1 b. áyus: cognate acc. (197 A 4). prá jiváse: cp. p. 463, f. n. 8. The meaning of cd is: 'may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth' (cp. 12 c, d).

१५ यमाय मधुमत्तमं

राज्ञे हव्यं जुहोतन ।

इदं नम ऋषिभ्यः पूर्वजैभ्यः

पूर्वैभ्यः पथिष्ठज्ञः ॥

यमाय । मधुमत्तमम् ।

राज्ञे । हव्यम् । जुहोतनम् ।

इदम् । नमः । ऋषिभ्यः । पूर्वजैभ्यः ।

पूर्वैभ्यः । पथिष्ठज्ञः ॥

15 Yamāya mādhumattamam

rājñe havyām juhótana.

idam náma ṛṣibhyaḥ pūrvajé-
bhiḥ,

pūrvēbhyaḥ pathikṣṭhñḥ.

To Yama the king offer the most
honied oblation. This obeisance is
for the seers born of old, the ancient
makers of the path.

juhótana: again the strong form to suit the metre (cp. 14 b). pathikṣṭhñḥ: because they were the first, after Yama had shown the way, to tread the path leading to Yama's abode (the pitryāna the road of the Fathers). This stanza is a Bṛhatī in the middle of Anuṣṭubhs, differing from them only by the addition of four syllables in the third Pada (see p. 444, 9 b).

१६ त्रिकद्रुकेभिः पतति

षड्वीरेकमिद्वहत् ।

त्रिष्टुब्गायत्री छन्दांसि

सर्वा ता यम आहिता ॥

त्रिऽकद्रुकेभिः । पतति ।

षट् । उर्वीः । एकम् । इत् । बृहत् ।

त्रिऽष्टुप् । गायत्री । छन्दांसि ।

सर्वा । ता । यमे । आहिता ॥

16 trikadrakebhiḥ patati.

ṣaḷ urvīr, ékam id bṛhát,
triṣṭúb, gāyatrī, chándāmsi,
sárvā tá Yamá áhitā.

*It flies through the three Soma
vats. The six earths, the one great
(world), triṣṭubh, gāyatri and (the
other) metres, all these are placed
in Yama.*

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b-d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. *trikadrakebhis*: this word, occurring six times in the RV., always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it; e.g. *trikadrakeṣu apibat sutásya he* (Indra) *drank of the pressed Soma in the three vessels* (i. 32, 3). The term *trikadruka* in the ritual of the Brāhmaṇas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as '*the god flies like a bird to settle in the vats*' (ix. 3, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. *ṣaḍ urvīḥ*: this expression is probably equivalent to the three heavens and three earths: cp. *tisró dyávaḥ níhitā antár asmin, tisró bhūmīr úparāḥ, ṣaḍvidhānāḥ the three heavens are placed within him* (Varuṇa) *and the three earths below, forming a sixfold order* (vii. 87, 5). *ékam id bṛhát*: by this expression is probably meant the universe, otherwise spoken of as *viśvam ékam, idám ékam* &c., the one being contrasted with the six; cp. i. 164, 6, *vi yás tastāmbha ṣaḷ imá rájāmsi . . kím ápi svid ékam?* *who propped asunder these six spaces; what pray is the one?* *triṣṭúbh, gāyatrī*: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15-18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 13, 6 (Agni).

PITÁRAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Viṣṇu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Āṅgirasas and Atharvans, the Bhṛguś and Vasiṣṭhas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Maṇḍalas of the Rīgveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasiṣṭhas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitṛyāna) is different from that trodden by the gods (devayāna).

x. 15. Metre: Triṣṭubh; 11 Jagatī.

१ उद्दीरतामवरं उत्परांसं	उत् । इरताम । अवरं । उत् । परांसः ।
उन्मध्यमाः पितरः सोम्यासः ।	उत् । मध्यमाः । पितरः । सोम्यासः ।
असुं य ईयुरवृका अतृचास	असुम् । ये । ईयुः । अवृकाः । अतृचाः ।
ते नोऽवन्तु पितरो हवेषु ॥	ते । नः । अवन्तु । पितरः । हवेषु ॥

1 ūd īratām āvara. ūt pārāsa,
ūn madhyamāḥ pitāraḥ somi-
āsaḥ ;

āsūm yā īyūr avṛkā ṛtajñās,
tō nō avantu pitāro hāveṣu.

*Let the lower, let the higher, let
the middlemost Soma-loving Fathers
arise ; let those Fathers who,
friendly, knowing right, have gone
to life eternal, favour us in our
invocations.*

úd iratām : note that cd. verbs are often repeated by means of the prp. (here úd twice) alone. ávare (on the dec., see 120 c 1) &c.: these three words refer to the Pitṛs dwelling in the three divisions of the world, earth, air, heaven (cp. yé páṛthive rájasi in 2 c; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit: AV. xviii. 2, 49). Sayana thinks that here the degrees of their holiness is meant, but in this same stanza, when it appears in the AV. (xviii. 1, 44), he thinks that degrees of merit or of age are intended; but degrees of age are expressly mentioned in 2 b by púrvāsas and úparāsas. ásum: life in the heavenly world, immortal life (the Pitaras are called immortal in AV. vi. 41, 3) as opposed to terrestrial life. iyur: 8. pl. pf. act. of i go.

२ इदं पितृभ्यो नमो अस्त्वद्य
ये पूर्वासो य उपरास ईयुः ।
ये पार्थिवे रजस्ता निषत्ता
ये वा नूनं सुवृजनासु विशु ॥

इदम् । पितृभ्यः । नमः । अस्तु । अद्य ।
ये । पूर्वासः । ये । उपरासः । ईयुः ।
ये । पार्थिवे । रजसि । आ । निषत्ताः ।
ये । वा । नूनम् । सुवृजनासु । विशु ॥

2 idam pitṛbhyo nāmo astu adyā,
yé púrvāso, yá úparāsa iyúh;
yé páṛthive rájasi á niṣattā,
yé vā nūnām suvrjānāsu vikṣú.

*Let this obeisance be made to-day
to the Fathers who have departed
earlier and later, who have seated
themselves in the terrestrial air
or who are now in settlements with
fair abodes.*

púrvāsas: in x. 14, 2. 7 the prn. form púrve is used (see 120, 2). iyur: in x. 14, 2. 7 the more distinctive cd. pareyúr appears. á niṣattās (pp. of sad sit, cp. 67 a, b; cp. á niṣádya in x. 14, 5). páṛthive rájasi: in the atmospheric region above the earth; here the Pitaras in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. suvrjānāsu vikṣú: cp. the frequent mānuṣiṣu vikṣú human settlements, with reference to the Fathers present at the funeral offerings on earth.

३ आहं पि॒ सु॒वि॒द॒त्रो॑ अ॒वित्ति॒
न॒पातं॑ च॒ वि॒क्र॒म॒णं॑ च॒ वि॒ष्णोः॑ ।
ब॒र्हि॒ष॒दो॒ ये॒ स्व॒ध॒या॑ सु॒तस्य॑
भ॒क्ष॒न्त॒ पि॒त्रस्य॑ इ॒हाग॑मि॒ष्टाः ॥

आ । अ॒हम् । पि॒त्रम् । सु॒वि॒द॒त्रान् ।
अ॒वित्ति॒ ।
न॒पात॑म् । च॒ । वि॒क्र॒म॒णम् । च॒ । वि॒
ष्णोः॑ ।
ब॒र्हि॒ऽस॒दः । ये॒ । स्व॒ध॒या॑ । सु॒तस्य॑ ।
भ॒क्ष॒न्त॒ । पि॒त्रः । ते॒ । इ॒ह । आ॒ग॑मि॒ष्टाः ॥

3 āhām pitṛṇ suvidātrām avitsi,
nāpātaṃ ca vikramaṇaṃ ca
Viṣṇoḥ :
barhiṣádo yé svadháyā sutásya
bhájanta pitvās, tá ihágami-
ṣṭhāḥ.

*I have won hither the bountiful
Fathers and the grandson and the
wide stride of Viṣṇu : they who, sit-
ting on the strew, shall partake of
the pressed drink with the offering
to the dead, come most gladly here.*

ā-avitsi (1. s. Ā. s. so. of 2. vid find); = I have induced to come to this offering. nāpātaṃ : it is somewhat uncertain who is meant by this ; according to Prof. Geldner's ingenious explanation Yama (with whom the Pitaras are associated) is intended, because in the VS. (xxix. 60) Viṣṇu (here coupled with nāpātaṃ) is called the husband of Aditi, whose son (TS. vi. 5, 6, 2) was Vivasvant, the father of Yama (see note on x. 14, 1); but it is doubtful whether this later statement was part of the mythological belief of the RV., where Yama is the grandson of Tvāṣṭr (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sāhaso nāpātaṃ (Agni is called nāptre sāhasvate in viii. 102, 7) = sāhasaḥ sūnūm son of strength, a frequent epithet of Agni, for which once (vi. 4, 4) sūno son alone is used in an Agni hymn; and below (9c) Agni is invoked to come with the Fathers: āgne yāhi suvidātrebhiḥ pitṛbhiḥ. There is here also a good example of the fanciful interpretations of Sayana: Viṣṇor (= yajñasya) nāpātaṃ (= vināśābhāvam) the non-destruction of the sacrifice. vikramaṇaṃ : Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). bhájanta : 3. pl. inj. Ā. of bhaj share, with partitive gen. (202 A e). pitvās : gen. o. pitú (p. 81). ā-gamiṣṭhās : accent, p. 453, 9 A b.

३ बर्हिषदः पितर ऊतार्वान् बर्हिषदः । पितरः । ऊतो । अर्वाण् ।
 इमा १ हवा चक्रमा जुवध्वम् । इमाः । वः । हवा । चक्रम । जुवध्वम् ;
 त आ गतावसा शतमेना- ते । आ । गत । अवसा । शमस्तमेन ।
 या नः शं योररपो दधात । अयं । नः । शम । योः । अरपः । दधात ।

† bārhiṣadaḥ pitara, ūtī arvāg; *Ye Fathers that sit on the strew,*
 imā vo havyā cakṛmā: juṣā- *come hither with aid; these offer-*
 dhvam; *ings we have made to you: enjoy*
 tā ā gata āvasā śāmtamena; *them; so come with most beneficent*
 āthā naḥ śāp yōr arapō da- *aid; then bestow on us health and*
 dhāta. *blessing free from hurt.*

bārhiṣadaḥ pitaraḥ: see note on viii. 48, 7 c. ūtī: inst. of ūtī (p. 81, f. n. 4). arvāk: *hither*; the vb. ā gata *come* is easily to be supplied from c. cakṛmā: with metrical lengthening of the final syllable. juṣādhvam: accented because it forms a new sentence (p. 466, 19 b). tā: *as such*, as enjoying our offerings. gata: 2. pl. ipv. root ao. of gam *go*. āthā: metrically lengthened. dadhāta: 2. pl. pr. ipv. of dhā *place*, with irr. strong form of the pr. stem instead of the normal dhatta (p. 144 B 1 b).

४ उपहृताः पितरः सोम्यासो उपहृताः । पितरः । सोम्यासः ।
 बर्हिषेषु निधिषु प्रियेषु । बर्हिषेषु । निधिषु । प्रियेषु ।
 त आ गमन्तु त इह श्रुवन्तु ते । आ । गमन्तु । ते । इह । श्रुवन्तु ।
 अधि ब्रुवन्तु तेऽवन्तस्मान् । अधि । ब्रुवन्तु । ते । अवन्तु । अस्मान् ।

† ūpahūtāḥ pitaraḥ somiāso *Invited are the Soma-loving*
 bārhiṣeṣu nidhiṣu priyeṣu; *Fathers to the dear deposits placed*
 tā ā gamantu; tā ihā śruvantu; *on the strew; let them come; let*
 ādhi bruvantu; té avantu *them listen here; let them speak for*
 asmān. *us; let them aid us.*

ūpa-hūtās: pp. of hū *call*. nidhiṣu: the offerings deposited on the sacrificial grass. gamantu: 3. pl. ipv. root ao. of gam *go*. śruvantu: 3. pl. ipv. root ao. of śru *hear*.

६ आ॒च्या जा॒नु दक्षि॑णतो नि॒षद्ये- आ॒ऽअ॒र्च्यं । जा॒नु । दक्षि॑णतः । नि॒ऽसद्यं ।
 मं य॒ज्ञम॒भि गृणी॑त वि॒श्वे । इ॒मम् । य॒ज्ञम् । अ॒भि । गृणी॑त । वि॒श्वे ।
 मा हिंसि॑ष्ट पि॒तरः के॒न चि॒न्नो मा । हिंसि॑ष्ट । पि॒तरः । के॒न । चि॒त् । नः ।
 यद् आ॒गः पु॒रुष॑ता॒ करा॑म ॥ यत् । वः । आ॒गः । पु॒रुष॑ता । करा॑म ॥

6 ācyā jānu, dakṣiṇatō niśadya, Bending the knee, sitting down
 imām yajñām abhī grṇīta vīśve; to the south do ye all greet favour-
 mā himsiṣṭa, pitaraḥ, kēna cin ably this sacrifice; injure us not,
 no, O Fathers, by reason of any sin
 yād va āgaḥ puruṣatā kārāma. that we may have committed against
 you through human frailty.

ā-acyā (gd. of ac bend): note that the suffix -yā is much oftener long than short (164), but in the Pada text it is always short. jānu: probably the left knee; cp. the ŚB. ii. 4, 2, 2, where the gods bend the right knee, the Fathers the left knee. In rites connected with the dead, the auspicious direction is reversed, left being substituted for right. dakṣiṇatās: to the right (of the védi altar), that is, to the south, because the south is the region of Yama and the Pitaras. grṇīta: 2. pl. ipv. of 1. gr sing. himsiṣṭa: 2. pl. inj. iṣ ao. of hims injure. kēna cid yād āgaḥ for kēna cid āgasā yād, the substantive being put into the rel. instead of the principal clause. vas: dat. of disadvantage (p. 314 B 1). puruṣatā: inst. s. identical in form with the stem (97, 1, p. 77). kārāma: 1. pl. root ao. sb. (p. 171); in the sense of an indefinite past.

७ आसी॑नासो अ॒रु॒णीना॑मु॒पस्थे आसी॑नासः । अ॒रु॒णीना॑म् । उ॒प॒ऽस्थे ।
 र॒यिं ध॑त्त दा॒शुषे॑ म॒र्त्याय॑ । र॒यिम् । ध॑त्त । दा॒शुषे॑ । म॒र्त्याय॑ ।
 पु॒त्रेभ्यः॑ पि॒तर॒स्य व॑स्वः पु॒त्रेभ्यः॑ । पि॒तरः॑ । त॒स्य । व॑स्वः ।
 प्र य॑क॒त त इ॒होर्जे॑ दधा॒त ॥ प्र । य॑क॒त । ते । इ॒ह । ऊ॒र्जेम् । दधा॒त ॥

7 āsīnāso aruṇīnām upasthe Sitting in the lap of the ruddy
 rayim dhatta dāśuṣe mārtyāya. (dawns) bestow wealth on the wor-

putrébhiḥ, pitaras, tāsya vás- shipping mortal. To your sons, O
 vaḥ Fathers, present a share of those
 prá yachata; tá ihórjaṃ da- riches; so do ye here bestow
 dhāta. strength.

āsīnāsas: irr. pr. pt. \bar{A} . of ās *sit*: 158 a. aruṇinām: aruṇá *ruddy* is the colour of dawn, and the f. of this adj. sometimes appears as an epithet of the dawns; that these are here meant is also indicated by vii. 9, 1; 63, 3, where Agni and Sūrya are said to awake or arise uśāsām upásthāt *from the lap of the dawns*. dhatta and dadhāta: here both the regular and the irr. ipv. of dhā are used (cp. note on 4 d). tāsya vásvaḥ: referring to rayīm in b; on the form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

८ ये नः पूर्वे पितरः सोम्यासी
 ऽनुहिरे सोमपीथं वसिष्ठाः । ये । नः । पूर्वे । पितरः । सोम्यासः ।
 तेभिर्ममः संरराणो हवींश्च अनुऽऊहिरे । सोमऽपीथम् । वसिष्ठाः ।
 उश्नुशुभिः प्रतिकाममत्तु ॥ तेभिः । यमः । समऽरराणः । हवींश्च ।
 उश्नु । उश्नुऽभिः । प्रतिऽकामम् । अत्तु ॥

8 yé naḥ pūrve pitáraḥ somiāso, Those forefathers of ours, the
 anūhiré somapīthāṃ Vasiṣṭhāḥ, Soma-loving, the Vasiṣṭhas, who
 tébbhir Yamáḥ samrarāṇó hav- fare after him to the Soma-
 īṃṣi, draught, with them let Yama,
 uśānn uśádbhiḥ, pratikāmám sharing their gifts, eat the obla-
 attu. tions at pleasure, he the eager with
 them the eager.

anu-ūhiré: the derivation and meaning are somewhat doubtful; most probably pf. of vah *drive*, in this case meaning *who have driven after Yama to the Soma-draught*; it may possibly come from ūh *consider*, then meaning *who have been considered worthy of the Soma-draught*. Vasiṣṭhās: as one of the groups of ancient seers. sam-rarāṇás (pf. pt. \bar{A} . of rā *give*): sharing with them their gifts to their descendants (cp. 7 b c).

९ ये तातृषुदेवचा विहमाना ये । ततृषुः । देवऽचा । विहमानाः ।
 होचाविदः सोमंतष्टासो अर्केः । होचाऽविदः । सोमऽतष्टासः । अर्केः ।

आये याहि सुविद्वैभिर्वाह
सत्यैः कव्यैः पितृभिर्घर्मसन्निः ॥

आ । अये । याहि । सुविद्वैभिः ।
अर्वाह ।

सत्यैः । कव्यैः । पितृभिः । घर्मसत्भिः ॥

9 yé tāṭṣūr devatrā jēhamānā,
hotrāvidāḥ stómataṣṭāsō arkāiḥ
āgne yāhi suvidátrebhir arvān
satyāiḥ kavyāiḥ pitṛbhir ghar-
masādbhiḥ.

Who, gasping, have thirsted
among the gods, knowing oblations,
having praise fashioned for them
with songs : with them the bountiful
Fathers, the true, the wise that sit
at the heating vessel, come hither,
O Agni.

tāṭṣūr: pf. of ṭṣ, with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrā: in heaven; trā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomā-taṣṭāsas: this Tp., *fashioned with praise*, otherwise used with matī = *hymn*, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = taṣṭā-stomāsas; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkāis: to be taken with the preceding word = *by means of songs*. arvān: 93 b. kavyāis: this word occurs in only two other passages, the original meaning apparently being = *kavi wise* (cp. kavyā-tā *wisdom*); here it may be intended to denote a particular group of Fathers (cp. x. 14, 3). ghar-masādbhis: probably in heaven; cp. x. 16, 10, sā gharmām invāt paramē sadhāsthe: *may he (Agni) further the gharma in the highest abode*; this word as well as jēhamānās may be intended to contrast with tāṭṣūr; cp. vii. 103, 9.

१० ये सत्यासौ हविरदौ हविष्या
रन्ध्रेण देवैः सरथं दधानाः ।
आये याहि सहस्रं देववन्दैः
परैः पूर्वैः पितृभिर्घर्मसन्निः ॥

ये । सत्यासः । हविः । अदः । हविः । ष्याः ।
रन्ध्रेण । देवैः । सरथम् । दधानाः ।
आ । अये । याहि । सहस्रम् । देववन्दैः ।
परैः । पूर्वैः । पितृभिः । घर्मसत्भिः ॥

Agni-ṣvāttās: with the voc. accent on the first syllable; the ordinary accent would be **Agni-ṣvāttās** like other Tps. formed with **Agni**, but such eds. with a pp. as second member usually accent the first (cp. p. 456, 2 a). **svāttās**: pp. of **svād** *sweeten* (cp. 67 b). **sādaḥ-sadaḥ**: itv. cd. (p. 282 a; p. 454, 10 a), governed by **sadata**. **sadata**: 2. pl. ipv. a ao. of **sad** *sit* (147, 5). **supraṇitayas**: *having good guidance, well led, coming in good order*; the Pada text does not recognize the cerebralization of the n (65 a, b). **attā, āthā**: final a metrically lengthened. **prā-yatāni**: pp. of **yam**. **dadhātana**: irr. strong form (cp. note on 7 d) and suffix **tana** (p. 925).

१२ त्वमग्न ईकितो जातवेदो त्वम् । अग्ने । ईकितः । जातवेदः ।
 ऽवाङ्द्वानि सुरभीणि हृत्वी । अवाङ् । ह्वानि । सुरभीणि । हृत्वी ।
 प्रादाः पितृभ्यः स्वधया ते अन्नम् । प्र । अदाः । पितृभ्यः । स्वधया । ते ।
 अद्धि त्वं देव प्रयता हवींषि ॥ अन्नम् ।
 अद्धि । त्वम् । देव । प्रयता । हवींषि ॥

12 tuám, Agna, īlitó, jātavedo, Thou, O Agni, having been im-
 ávāḍ ḍhavyāni surabhīni kṛtvī. plored, O Jātavedas, hast conveyed
 prādāḥ pitṛbhyah; svadháyā tē the oblations, having made them
 akṣann; fragrant. Thou hast presented
 addhí tvám, deva, práyatā hav- them to the Fathers; with the
 īmṣi. funeral offering they have eaten
 them; do thou, O god, eat the
 oblations proffered.

īlitás: by us. **jāta-vedas**: a very frequent and exclusive epithet of **Agni**; it is a Bv. as its accent shows, meaning *having knowledge of created things* as explained by the RV. itself: **viśvā veda jānimā jātāvedāḥ** *Jātavedas knows all creations* (vi. 15, 13); this is also the explanation of **Sayana** here: **jātaṃ, sarvaṃ jagad, vetti, iti jāta-vedāḥ**. **ávāḍ**: 2. s. s ao. of **vah** *carry* (144, 5). **ḍhavyāni**: for **havyāni** (54). **kṛtvī**: gd. of **kṛ** (163, 1). **adās**: 2. s. root ao. of **dā** (148, 1 a). **akṣan**: 3. pl. root ao. of **ghas** *eat* (p. 170, e). **addhí**: 2. s. ipv. of **ad** *eat*.

१३ ये चेह पितरो ये च नेह ये । च । इह । पितरः । ये । च । न । इह ।
 याँश्च विद्म याँ उ च न प्रविद्म । यान् । च । विद्म । यान् । ऊँ इति । च । न ।
 त्वं वैत्य यति ते जातवेदः प्रविद्म ।
 स्वधामिर्यज्ञं सुकृतं जुषस्व ॥ त्वम् । वैत्य । यति । ते । जातवेदः ।
 स्वधामिः । यज्ञम् । सुकृतम् । जुषस्व ॥

13 yé ca ihá pitáro yé ca néhá, Both the Fathers who are here
 yāmś ca vidmá yām u ca ná and who are not here, both those
 pravidmá, whom we know and whom we know
 tuām vettha yáti té, jātavedaḥ; not, thou knowest how many they
 svadhābhīr yajñām súkṛtam are, O Jātavedas; enjoy the sacri-
 jūṣasva. fice well prepared with funeral
 offerings.

yé ca: supply sánti. vidmá 1. pl. pf. of vid know (p. 154, 3); the
 1. pl. pr. is vidmās. yāmś ca: Sandhi, 40 a. yām u: 39, and p. 25,
 f. n. 2. pra-vidmá: know exactly. vettha: 2. s. pf. of vid know
 (p. 154, 3). yáti: cp. 118 a. té: supply sánti.

१४ ये अग्निदग्धा ये अनग्निदग्धा ये । अग्निदग्धाः । ये । अनग्निदग्धाः ।
 मध्ये दिवः स्वधया मादयन्ते । मध्ये । दिवः । स्वधया । मादयन्ते ।
 तेभिः स्वराक्तुनीतिमेतां तेभिः । स्वराट् । असुनीतिम् । एताम् ।
 यथावशं तन्वं कल्पयस्व ॥ यथावशम् । तन्वम् । कल्पयस्व ॥

14 yé Agnidagdhā yé ánagni- Those who, burnt with fire and
 dagdhā, not burnt with fire, are exhilarated
 mādhye divāḥ svadhāyā mādā- by the funeral offering in the midst
 yante, of heaven, as sovereign ruler do
 tébhiḥ suarā́ āsunītim etām thou with them fit his body accord-
 yathāvaśám tanuām kalpa- ing to thy power for this spirit-
 yasva. guidance.

yé āagnidagdhāḥ: that is, buried. mādhye divāḥ: note that
 the Fathers enjoy in heaven the funeral offering conveyed to them by

Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). *tébhis*: in association with them (199 A 1), as they know the path of the dead. *svarāt*: as sovereign lord who acts according to his will (*yathāvaśām*); the subject is Agni who is addressed in 9 c and 10 c (Agni), and in 12 a and 13 c (*jātavedas*) or mentioned in 11 a (*Āgniṣvāttās*), and in this stanza itself (*Agnidagdhās*). *tanvām kalpayasva*: the body of the deceased; the words *svayām tanvām kalpayasva* (VS. xxiii. 15) are explained in ŚB. xiii. 2, 7, 11: *svayām rūpām kuruṣva yādṛśam ichāsi assume thyself the form that thou desirest*; cp. also iii. 48, 4 b and vii. 101, 3 b *yathāvaśām tanvām cakra* (= *cakre*) *eṣāḥ he has taken a body according to his will*; the corresponding Pada in the AV. (xviii. 3, 59) reads *yathāvaśām tanvāḥ kalpayāti may he fashion our bodies according to his will*; cp. also in the following funeral hymn (x. 16, 4) the hemistich: *yās te śivās tanvò, jātavedas, tābhir vahainaṃ sukṛtām u lokām with those which are thy auspicious bodies. O Jātavedas, conduct him to the world of the righteous. śsunitim etām*: dependent, like *tanvām*, on *kalpayasva*: *prepare his body and this spirit-leading = prepare it for this spirit-leading*; Agni conducts the spirit (*śsu*) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new body (*tanú*); cp. x. 14, 8 cd: *ástam ehi; sám gachasva tanvā go home; unite with thy (new) body*; and x. 16, 5 *sám gachatām tanvā, jātavedaḥ let him (the deceased) unite with a (new) body, O Jātavedas*.

HYMN OF THE GAMBLER

This is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deplores the ruin he has brought on himself and his family. The dice (*akṣās*) consisted of the nuts of a large tree called *vibhīdaka* (*Terminalia bellerica*), which is still utilized for this purpose in India.

x. 34. Metre: Triṣṭubh; 7. Jagatī.

१ प्रा॒वे॒पा मा॑ बृ॒ह॒तो मा॑द॒यन्ति॑	प्रा॒वे॒पाः । मा॒ । बृ॒ह॒तः । मा॑द॒यन्ति॑ ।
प्र॒वा॒ते॒जा इ॒रि॒णे॒ व॒धु॒ता॒नाः ।	प्र॒वा॒ते॒जाः । इ॒रि॒णे॒ । व॒धु॒ता॒नाः ।

सोमंस्त्रिव मौजवतस्त्रि मन्त्रो सोमंस्त्रिऽव । मौजवतस्त्रि । मन्त्रः ।
विभीदको जागृविर्मह्यमचान् ॥ विभीदकः । जागृविः । मह्यम् । अचान् ॥

- 1 prāvepā mā bṛható mādayanti The dangling ones, born in a
pravātejā īriṇe vārvṛtānāḥ. windy place, of the lofty (tree)
sómasyeva Maujavatásya bha- gladden me as they roll on the
kṣó, dice-board. Like the draught of
vibhídako jágrvir máhyam the Soma from Mūjavant, the en-
achān. livening Vibhídaka has pleased me.

vārvṛtānās: int. pt. of vṛt turn. Maujavatásya: coming from Mount Mūjavant as the best. achān: 3. s. s. ao. of chand (p. 164, 5). Verbs meaning to please take the dat. (p. 311 h).

२ न मां मिमेथ न जिहीळ एषा न । मा । मिमेथ । न । जिहीळि । एषा ।
शिवा सखिभ्य उत मह्यमासीत् । शिवा । सखिभ्यः । उत । मह्यम् । आ-
अक्षस्याहमेकपरस्त्रि हेतोर् सीत् ।
अनुव्रतामप जायामरोधम् ॥ अक्षस्य । अहम् । एकपरस्त्रि । हेतोः ।
अनुव्रताम् । अप । जायाम् । अरोधम् ॥

- 2 ná mā mimetha, ná jihīḷa eṣā: She does not scold me, she is
śivā sākhibhya utá máhyam not angry: she was kind to friends
āsīt. and to me. For the sake of a die
akṣāsyāhām ekaparásya hetór too high by one I have driven away
ānuvratām āpa jāyām arodham. a devoted wife.

mimetha: pf. of mith dispute. jihīḷa: pf. of hīḍ be angry (cp. p. 3, f. n. 2). sākhibhyas: dat. (p. 313, 3). ekaparásya: according to the accent this is a Tp. adj., exceeding by one, alluding to an unlucky throw (called kali) in which when the number of dice thrown is divided by four one remains over (while in the best throw, the kṛta, nothing remains over). āpa arodham: root ao. of rudh obstruct. The meaning of the stanza is: 'rejecting the kindly advice of my wife, I gambled and lost'.

३ द्वेष्टि श्वश्रुरप जाया वृणद्धि द्वेष्टि । श्वश्रूः । अप । जाया । वृणद्धि ।
 न नाथितो विन्दते मर्दितारम् । न । नाथितः । विन्दते । मर्दितारम् ।
 यश्चस्तेव जरतो वस्यस्य अश्चस्य इव । जरतः । वस्यस्य ।
 नाहं विन्दामि कितवस्य भोगम् ॥ न । अहम् । विन्दामि । कितवस्य । भोगम् ॥

3 dvēṣṭi śvaśrūr; āpa jāyā ru- *My mother-in-law hates me, my*
 naddhi; *wife drives me away: the man in*
 ná nāthitó vindate marditā- *distress finds none to pity him:*
 ram: *'I find no more use in a gambler*
 áśvasyeva jārato vāsniasya *than in an aged horse that is for*
 nāhām vindāmi kitavāsya bhó- *sale.'*
 gam.

āpa runaddhi (3. s. pr. of rudh): turns him away when he asks for money to gamble with. nāthitās: the gambler speaks of himself in the 3. pra. áśvasya jiva: agreeing with kitavāsya. jāratas: pr. pt. of jī waste away. kitavāsya bhógam: objective gen. (p. 320, B b).

४ अन्ये जायां परि मृशन्त्यस्य अन्ये । जायाम् । परि । मृशन्ति । अस्य ।
 यस्यागृध्वेदने वाज्यद्वयः । यस्य । अगृधत् । वेदने । वाजी । अश्वः ।
 पिता माता भ्रातर एनमाहुर् पिता । माता । भ्रातरः । एनम् । आहुः ।
 न जानीमो नयता बद्धमेतम् ॥ न । जानीमः । नयत । बद्धम् । एतम् ॥

4 anyé jāyām pári mṛśanti asya, *Others embrace the wife of him*
 yasyāgrdhad védane vājī akṣāḥ. *for whose possessions the victorious*
 p. tā mātā bhrátara enam āhur: *die has been eager. Father, mother,*
 'ná jānīmo, náyatā baddhām *brothers say of him, 'we know him*
 etām'. *not, lead him away bound'.*

āgrdhat: a ao. of grdh be greedy, governing védane, loc. of the object (p. 325, 1 c). vājī: to be read with a short final (p. 437, a 4, cp. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānīmas: 1. pl. pr. of jñā know. náyatā: accented as beginning a new

sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). baddhām : as a debtor.

यदादीध्ये न दविषाण्येभिः यत् । आदीध्ये । न । दविषाणि । एभिः ।
 परायज्ञोऽव हीये सखिभ्यः । परायत्तभ्यः । अव । हीये । सखिभ्यः ।
 न्युप्तास बभ्रवो वाचमक्रतं निःउत्ताः । च । बभ्रवः । वाचम । अक्रत ।
 एमीदिषां निष्कृतं जारिणीव ॥ एमि । इत् । एषाम् । निःकृतम् । जारिणीऽइव ॥

5 yád ādīdhye: 'ná daviṣāṇi ebhiḥ;
 parāyādbhyo āva hiye sākhi-
 bhyah',
 níuptās ca babhrāvo vācam
 ākrataṁ,
 émiḍ eṣāṁ niṣkṛtām jāriṇīva.

When I think to myself, 'I will not go with them; I shall be left behind by my friends as they depart (to play)', and the brown ones, thrown down, have raised their voices, I go straight, like a courtesan, to their place of assignation.

ā-dīdhye: 1. s. pr. Ā. of dhī think. daviṣāṇi: iṣ ao. sb. of du go (of which other forms occur in the AA. and the YV.); some scholars think the sense of play to be so necessary that this must be an irr. form (iṣ ao. sb.) from div play (like a-ṣṭhaviṣam, in a Sūtra, from ṣṭhiv spit). ebhis: with the friends. āva hiye: ps. of 1. hā leave; I am left behind with abl. (cp. 201 A 1). uptās: pp. of vap strew. ākrata: 3. pl. Ā. root ao. of kr, accented because still dependent on yád. Here we have a Jagatī Pāda interposed in a Triṣṭubh stanza (cp. p. 445, f. n. 7); the same expression, vācam ākrata, by ending a Pāda in vii. 103, 8 produces a Jagatī Pāda in a Triṣṭubh stanza. The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the Pāda (cp. i. 35, 6 a); viii. 29, 6 a; see p. 23, f. n. 1). émi id: I go at once (p. 218). eṣāṁ: of the dice.

इ समामेति कितवः पुष्मानो समाम् । एति । कितवः । पुष्मानः ।
 जेष्यामीति तन्वांशुशुजानः । जेष्यामि । इति । तन्वा । शूशुजानः ।
 अचासी अख्य वि तिरन्ति कामं अचासः । अख्य । वि । तिरन्ति । कामम् ।
 प्रतिदीञ्जे दधत् आ कृतानि ॥ प्रतिदीञ्जे । दधत् । आ । कृतानि ॥

6 sabhām eti kitavāḥ prchā-
māno,
jeṣyāmīti, tanuś śūśujānaḥ.
akṣāśo asya vī tiranti kāmam,
pratidīvne dādhatā ā kṛtāni.

*The gambler goes to the assembly
hall, asking himself, 'shall I con-
quer', trembling with his body.
The dice run counter to his desire,
bestowing on his adversary at play
the lucky throws.*

tanvā: accent, p. 450, 2b. śūśujānas: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl. pr. of tṛ cross. pratidīvan: acc., 90, 3; dat. with verbs of giving (200 A 1). ā dadhatas: N. pl. pr. pt. of dhā (156, p. 181, top) agreeing with akṣāśas; with prp. following (p. 462, 13 a a). kṛtāni: probably in the specific sense of the highest throws, pl. of n. kṛtām.

७ अचास इदं कुशिनो नितोदिनो
निकृत्वा नक्षपनास्त्रापयिष्यवः ।
कुमारदेष्णा जयतः पुनर्हृणो
मध्वा संपृक्ताः कितवस्य बर्हणा ॥

अचासः । इत् । अकुशिनः । निऽतोदिनः ।
निऽकृत्वा नः । तपनाः । तापयिष्यवः ।
कुमारदेष्णाः । जयतः । पुनऽहृणः ।
मध्वा । ससऽपृक्ताः । कितवस्य । बर्हणा ॥

7 akṣāśa id ankuśino nitodino,
nikṛtvānas tāpanās tāpayiṣṇā-
vaḥ;
kumārādeṣṇā, jāyataḥ punar-
hāno,
mādhvā sāmprktāḥ kitavāsya
barhāṇā.

*The dice are hooked, piercing,
deceitful, burning and causing to
burn; presenting gifts like boys,
striking back the victors, sweetened
with honey by magic power over the
gambler.*

tāpayiṣṇāvas: causing the gambler to pain others by his losses.
kumārā-deṣṇās: giving gifts and then taking them back like children.
punarhānas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. sāmp-rktās: pp. of prc mix. barhāṇā: inst. s. (p. 77); with objective gen. (p. 320).

८ त्रिपञ्चाशः क्रीळति व्रातं एषां	त्रिपञ्चाशः । क्रीळति । व्रातः । एषाम् ।
देव इव सविता सत्यधर्मा ।	देवः इव । सविता । सत्यधर्मा ।
उग्रस्य चिन्मन्वे ना नमन्ते	उग्रस्य । चित् । मन्वे । न । नमन्ते ।
राजा चिदेभ्यो नम इत्कथोति ॥	राजा । चित् । एभ्यः । नमः । इत् । कथोति ॥

- 8 tripañcāśāḥ kṛīḷati vrāta eṣām, *Their host of three fifties plays*
 devā iva Savitā satyādharmaḥ : *like god Savitr whose laws are*
 ugrāsya cin manyāve nā nam- *true : they bow not before the wrath*
 ante ; *of even the mighty ; even a king*
 rājā cid ebhyo nāma it kṛṇoti. *pays them obeisance.*

tripañcāśās: the evidence is in favour of interpreting this word as meaning *consisting of three fifties*, not *consisting of fifty-three*, as the number of dice normally used. devā iva Savitā: the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitr, who observes fixed laws of his own (iv. 53, 4 ; x. 189, 3), and whose will and independent dominion no being, not even Indra, Varuṇa, Mitra, Aryaman, Rudra can resist (ii. 88, 7. 9 ; v. 82, 2). nā: the only example in the RV. of the metrical lengthening of nā. namante, nāmas: with dat. (p. 311, k and 312, 2 a).

९ नीचा वर्तन्त उपरि स्फुरन्त्य	नीचाः । वर्तन्ते । उपरि । स्फुरन्ति ।
अहस्तासो हस्तवान्तं सहन्ते ।	अहस्तासः । हस्तवान्तम् । सहन्ते ।
दिव्या अङ्गारा हरिणे न्युप्ताः	दिव्याः । अङ्गाराः । हरिणे । निःउप्ताः ।
शीताः सन्तो हृदयं निर्दहन्ति ॥	शीताः । सन्तः । हृदयम् । निः । दहन्ति ॥

- 9 nīcā vartanta, upāri sphuranti. *They roll down, they spring up-*
 aṣṭāśo hāstavantaṁ sahante. *ward. Though without hands, they*
 divyā āṅgārā iriṇe nyūptāḥ, *overcome him that has hands.*
 śītāḥ sānto, hṛdayaṁ nīr dah- *Divine coals thrown down upon*
 anti. *the gaming-board, being cold, they*
burn up the heart.

Every Pada in this stanza contains an antithesis: *nīcā*—*upāri*; *ahastāsah*—*hāstavantam*; *divyāḥ*—*īriṇe*; *śītāḥ*—*nīr dahanti*. *divyās*: alluding to their magic power over the gambler; cp. *barhāṇā* in 7 d. *āṅgārās*: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: *adhidévanam vā agnis, tāsya eté 'ṅgārā yád akṣāḥ the gaming-board is fire, the dice are its coals*.

- १० जा॒या त॑प्यते कित॒वस्य॑ ही॒ना । जा॒या । त॑प्य॒ते । कि॒त॒वस्य॑ । ही॒ना ।
 मा॒ता पु॒त्रस्य॑ चर॑तः क्लृ॒प्ति स्वि॒त् । मा॒ता । पु॒त्रस्य॑ । चर॑तः । क्लृ॒प्ति । स्वि॒त् ।
 ऋ॒णा॒वा बिभ्य॑न्नमि॒च्छमा॑नो ऋ॒णा॒ऽवा । बिभ्य॑त् । ध॒नम् । इ॒च्छमा॑नः ।
 ऽन्ये॒षाम॒स्तमु॒प॒ न॑क्तमेति ॥ ऽन्ये॒षाम् । अ॒स्तम् । उ॒प॒ । न॑क्तम् । ए॒ति ॥

- 10 jāyā tapyate kitavāsya hīnā, Forsaken the wife of the gambler
 mātā putrāsya cārataḥ klṛtā svit. is grieved, the mother (too) of the
 ṛṇāvā bibhyad dhānam icchā- son that wanders who knows where.
 māno, Indebted, fearing, desiring money
 anyeśām āstam ūpa nāktam eti. he approaches at night the house of
 others.

hīnā: pp. of *hā leave*. *putrāsya*: the gambler. *tapyate* must be supplied with *mātā*. *ṛṇā-vā*: lengthening of final *a* before *v* (15, 1 c). *bibhyat*: pr. pt. of *bhī fear*. *ūpa eti*: probably for the purpose of stealing, to explain c. *nāktam*: see 178, 2; 195 A 5 a.

- ११ स्त्रियं दृ॒ष्ट्वाय॑ कित॒वं त॑तापा॒- स्त्रियं॑ । दृ॒ष्ट्वाय॑ । कि॒त॒वम् । त॑ता॒पा ।
 न्ये॒षां जा॒यां सु॒कृतं॑ च योनि॑म् । ऽन्ये॒षाम् । जा॒याम् । सु॒कृतम् । च॒ । यो॒-
 पूर्वा॒क्षि अ॒श्वान्यु॒जि हि ब॒भूव॑ निर्म॑ । पूर्वा॒क्षि । अ॒श्वान् । यु॒जि । हि । ब॒भूव॑ ।
 सो अ॒ग्नेर॑नै वृष॒लः प॑पाद ॥ सः । अ॒ग्नेः । अ॒नै । वृष॒लः । प॑पा॒द् ॥

- 11 striyaṃ dr̥ṣṭvāya kitavāṃ ta- It pains the gambler when he
 tāpa, sees a woman, the wife of others
 anyeśām jāyām, sūkṛtam ca and their well-ordered home. Since
 yōniz he yokes the brown horses in the

pūrvāhṇē śśvān yuyujé hí ba- morning, he falls down (in the
 bhrún, evening) near the fire, a beggar.
 só agnér ánte vṛṣalāḥ papāda.

tatāpa: used impersonally with the acc.; this and the following two perfects may be translated as presents, because they express habitual actions continued into and included in the pr. (213 A a). dṛṣṭvāya: gd. of dṛś see, agreeing with kitavām as the virtual subject (210). striyam (p. 88, β): jāyām as apposition, a woman who is the wife of others; that is, when he sees the wives of others and their comfortable homes, he is reminded of the unhappiness of his own wife and the bareness of his own home. śśvān: the brown dice are here figuratively called horses, which he yokes; that is, he begins a long spell of gambling with them. papāda: he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything.

१२ यो वः सेनाजीर्महतो गणस्य यः । वः । सेनाजीः । महतः । गणस्य ।
 राजा व्रातस्य प्रथमो बभूव । राजा । व्रातस्य । प्रथमः । बभूव ।
 तस्मै कृणोमि न धनां रुणधि । तस्मै । कृणोमि । न । धनां । रुणधि ।
 दशाहं प्राचीस्तदुतं वदामि ॥ दश । अहम् । प्राचीः । तत् । अतम् ।
 वदामि ॥

12 yó vaḥ senānīr maható gaṇásya, To him who as the general of
 rájā vrátasya prathamó ba- your great throng, as king has
 bhúva, become the first of your host, I
 tásmāi kṛṇomi, 'ná dhaná ru- stretch forth my ten fingers --
 adhmi'; 'I withhold no money—this is truth
 dáśāhām prācīs, 'tád ṛtām va- I say'.
 dāmi'.

yó vaḥ: no specific die is meant, the expression only implying a chief, in the abstract, of the total number of dice played with. dáśa kṛṇomi prāciḥ: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. prācīs: A. pl. f. of prāñ, used predicatively (198, 1). tásmāi: dat. of advantage (200 B 1). ná dhaná

runadhmi : that is, 'I have no money left for you;' these words in sense come after prácis, expressing what is implied by that gesture. ṛtām : predicative, *I say this as true* (198, 1).

१३ अ॒र्चि॒र्मा दी॒व्यः कृ॒षि॒मि॒त्कृ॒षस्व । अ॒र्चिः । मा । दी॒व्यः । कृ॒षि॒म । इ॒त् । कृ॒षस्व ।
 वि॒त्त र॑मस्व ब॒द्ध म॒न्य॒मानः । वि॒त्ते । र॑मस्व । ब॒द्ध । म॒न्य॒मानः ।
 तच्च॒ गा॒वः कि॒तव॒ तच्च॒ जा॒या । तच्च॒ । गा॒वः । कि॒तव॒ । तच्च॒ । जा॒या ।
 तन्मे॒ वि च॑ष्टे स॒वि॒ताय॒मर्यः ॥ तत् । मे । वि । च॑ष्टे । स॒वि॒ता । अ॒यम् ।
 अ॒र्यः ॥

13 aksáir má dīvyah; kṛṣīm it 'Play not with dice; ply thy
 kṛṣasva; tillage; rejoice in thy property,
 vitté ramasva, bahú mánya- thinking much of it; there are thy
 mānaḥ; cattle, O gambler, there thy wife':
 táttra gāvaḥ, kitava, táttra jāyá: this Savitṛ here, the noble, reveals
 tán me ví caṣṭe Savitáyám to me.
 aryáh.

This stanza is spoken by the gambler, who in a-c quotes the advice of Savitṛ. dīvyas: 2. s. inj. of div *play* with má (p. 240). ramasva: with loc. (204, 1 a). táttra: cattle and wife can be regained by acquiring wealth. caṣṭe: 3. s. pr. of cakṣ. me: dat. (200 A c). ayám: as actually present. aryás: noble, as upholder of moral law.

१४ मि॒त्रं कृ॒णु॒ध्वं खलु॑ मृ॒ळता॑ नो॒ मि॒त्रम् । कृ॒णु॒ध्वम् । खलु॑ । मृ॒ळता॑ । नः ।
 मा॒ नो॒ घो॒रेण॑ च॒रता॑मि धृ॒ष्णु । मा । नः । घो॒रेण॑ । च॒रत॑ । अ॒भि । धृ॒ष्णु ।
 नि॒ वो॒ नु म॒न्युर्वि॒शता॑म॒राति॑र॒ नि । वः । नु । म॒न्युः । वि॒शता॑म् ।
 अ॒न्यो ब॑भू॒णां प्र॑सि॒तौ न्व॑क्षु ॥ अ॒रातिः ।
 अ॒न्यः । ब॑भू॒णाम् । प्र॑सि॒तौ । नु । अ॒क्षु ॥

14 mitráṁ kṛṇudhvam khálu, mṛ- Pray make friendship, be gracious
 látā no. to us. Do not forcibly bewitch us
 má no ghoréṇa caratābhí dhr- with magic power. Let your wrath,
 ṣṇu. your enmity now come to rest. Let

ní vo nú manyúr viśatām, *another now be in the toils of the*
 árātir. *brown ones.*

anyó babhrūṇām prásitau nú
 astu.

mṛlātā (2. pl. ipv. of mṛḍ, p. 3, n. 2): accented as beginning a new sentence; with final vowel metrically lengthened. nas: dat. (p. 311, f). carata₂abhi: with prp. following the vb. (p. 468, 20 A). dhṛṣṇú: acc. adv. (p. 301, b). In this final stanza the gambler adjures the dice to release him from their magical power.

PURUṢA

There are six or seven hymns dealing with the creation of the world as produced from some original material. In the following one, the well-known *Puruṣa-sūkta* or Hymn of Man, the gods are the agents of creation, while the material out of which the world is made is the body of a primeval giant named *Puruṣa*. The act of creation is here treated as a sacrifice in which *Puruṣa* is the victim, the parts when cut up becoming portions of the universe. Both its language and its matter indicate that it is one of the very latest hymns of the *Rigveda*. It not only presupposes a knowledge of the three oldest Vedas, to which it refers by name, but also, for the first and only time in the *Rigveda*, mentions the four castes. The religious view is moreover different from that of the old hymns, for it is pantheistic: 'Puruṣa is all this world, what has been and shall be'. It is, in fact, the starting-point of the pantheistic philosophy of India.

x. 90. Metre: Anuṣṭubh; 16 Triṣṭubh.

१ सहस्रशीर्षा पुरुषः

सहस्रशीर्षा । पुरुषः ।

सहस्राक्षः सहस्रपात् ।

सहस्रक्षः । सहस्रपात् ।

स भूमिं विश्वतीं वृत्वा-

सः । भूमिम् । विश्वतः । वृत्वा ।

त्यतिष्ठदङ्गुलम् ॥

अति । अतिष्ठत् । दशङ्गुलम् ॥

1 sahasraśīrṣā Puruṣaḥ,
 sahasrākṣāḥ, sahasrapāt.
 sā bhūmim viśvāto vṛtvā,
 āty atiṣṭhad aṅgūlām.

*Thousand-headed was Puruṣa,
 thousand-eyed, thousand-footed. He
 having covered the earth on all
 sides, extended beyond it the length
 of ten fingers.*

sahasraśīrṣā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣās: of the very numerous Bv. cds. formed with sahasra this and sahasra-arghá are the only ones with irr. accent (cp. p. 455, 10 c). daśāṅgulām: probably only another way of expressing that his size was greater even than that of the earth. atiṣṭhat: ipf. of sthā stand

२ पुरुष एवेदं सर्वं	पुरुषः । एव । इदम् । सर्वम् ।
यज्ञतं यच्च भव्यम् ।	यत् । भूतम् । यत् । च । भव्यम् ।
उतामृतत्वस्थानो	उत् । अमृतत्वस्थ । ईशानः ।
यदन्नेनातिरोहति ॥	यत् । अन्नेन । अतिरोहति ॥

2 Pūruṣa evédaṁ sárvaṁ	<i>Puruṣa is this all, that has been</i>
yád bhūtám yáo ca bhávyam.	<i>and that will be. And he is the</i>
utámṛtatvásyéśāno,	<i>lord of immortality, which he grows</i>
yád ánnenātiróhati.	<i>beyond through food.</i>

Puruṣa is coextensive with the whole world including the gods. bhávyam: a late and irregular cadence. amṛtatvásyā: of the immortals, the gods. yád: there is some doubt as to the construction of d; the parallelism of áty atiṣṭhat in 1 d and of áty aricyata in 5 c indicates that Puruṣa is the subject and yád (the gods) the object, and that the former exceeds the latter ánnena, that is, by means of sacrificial food. The words have also been interpreted to mean: *who* (the gods) *grow up by* (sacrificial) *food*; or, *and of that which grows by food*, that is, creatures other than the gods. In these interpretations the meaning of áti does not seem to be sufficiently brought out.

३ एतावानस्य महिमा-	एतावान् । अस्य । महिमा ।
तो ज्यैषां पुरुषः ।	अतः । ज्यैषान् । च । पुरुषः ।
पादोऽस्य विश्वा भूतानि	पादः । अस्य । विश्वा । भूतानि ।
त्रिपादस्यामृतं दिवि ॥	त्रिपात् । अस्य । अमृतम् । दिवि ॥

3 etāvān asya mahimā,	<i>Such is his greatness, and more</i>
āto jyēṣāṁ ca Pūruṣaḥ.	<i>than that is Puruṣa. A fourth of</i>

pādo 'sya víśvā bhūtāni;
tripād asyāmṛtam divi.

him is all beings, three-fourths
of him are what is immortal in
heaven.

etāvān asya : irr. Sandhi for etāvāñ asya (occurring also in x. 85, 45: putrāñ ā), is a sign of lateness, this being the regular post-Vedic Sandhi (39). átas : equivalent to an ab. after the cpv. (201, 3). jyáyāms ca : on the Sandhi, see 40 a. Púruṣas : a metrical lengthening for Púruṣas (cp. the Pada text) to avoid a sequence of four short syllables, cp. 5 b. amṛtam : equivalent to amṛtatvá.

४ त्रिपादूर्ध्वं उदैत्पुरुषः
पादोऽस्येहामवत्पुनः ।
ततो विष्वक्कामत
साशनानशने अभि ॥

त्रिपात् । ऊर्ध्वः । उत । ऐत् । पुरुषः ।
पादः । अस्य । इह । अमवत् । पुनरिति ।
ततः । विष्वक् । वि । अकामत् ।
साशनानशने इति । अभि ॥

4 tripād ūrdhvā úd ait Púruṣaḥ;
pādo 'syehābhavat pūnaḥ.
tāto viṣvañ ví akrāmat
sāśanānaśané abhí.

With three quarters Puruṣa
rose upward; one quarter of him
here came into being again. Thence
he spread asunder in all directions
to what eats and does not eat.

úd ait (3. s. ipf. of i go, p. 130) : to the world of immortals. ihá : in this world. pūnar : that is, from his original form. tātas : from the earthly quarter. ví akrāmat abhí : distributed himself to, developed into. sāśana-anaśané : animate creatures and inanimate things; this cd. represents the latest stage of Dvandvas in the RV. (186 A 1, end).

५ तत्राहो जायत
विराजो अधि पुरुषः ।
स जातो अत्यरिच्यत
पञ्चाङ्गमिमथो पुरः ॥

तस्मात् । विराट् । अजायत ।
विराजः । अधि । पुरुषः ।
सः । जातः । अति । अरिच्यत ।
पञ्चात् । भूमिम् । अथो इति । पुरः ॥

5 tásrnād Virāḷ ajāyata,
Virājō ādhi Pūruṣaḥ.
sá jātó áty arioyata
paścād bhūmim átho purāḥ.

*From him Virāj was born, from
Virāj Puruṣa. When born he
reached beyond the earth behind
and also before.*

tásmād: from the undeveloped quarter of Puruṣa. Virāḷ: as intermediate between the primaeval Puruṣa and the evolved Puruṣa; cp. x. 72, 4: Áditer Dákṣo ajāyata, Dákṣād u Áditiḥ pári from Aditi Dakṣa was born, and from Dakṣa Aditi. On the Sandhi, see p. 8, n. 2. With cd ep. 1 cd. átho: 24.

६ यत्पुर्वेण हविषा
देवा यज्ञमन्वत ।
वसन्तो अस्यासीदाज्यं
ग्रीष्म इध्मः शरद्धविः ॥

यत् । पुर्वेण । हविषा ।
देवाः । यज्ञम् । अन्वत ।
वसन्तः । अस्य । आसीत् । आज्यम् ।
ग्रीष्मः । इध्मः । शरत् । हविः ॥

6 yát Pūruṣeṇa haviṣā
devā yajñám átanvata,
vasantó asyāsīd ājyam,
grīṣmā idhmāḥ, śarād dhaviḥ.

*When the gods performed a sacri-
fice with Puruṣa as an oblation,
the spring was its melted butter,
the summer its fuel, the autumn its
oblation.*

Here the gods are represented as offering with the evolved Puruṣa an ideal human sacrifice to the primaeval Puruṣa. átanvata: 3. pl. ipf. Ā. of tan stretch; this vb. is often used figuratively in the sense of to extend the web of sacrifice = to carry out, perform. dhavis: 54.

७ तं यज्ञं बर्हिषि प्रीचन्
पुर्वेषं जातमयतः ।
तेन देवा अयजन्त
साध्या ऋषयश्च ये ॥

तम् । यज्ञम् । बर्हिषि । प्र । प्रीचन् ।
पुर्वेषम् । जातम् । अयतः ।
तेन । देवाः । अयजन्त ।
साध्याः । ऋषयः । च । ये ॥

7 tām yajñám barhiṣi práuṣan
Pūruṣam jātám agratāḥ :

*That Puruṣa, born in the begin-
ning, they besprinkled as a sacrifice*

tēna devā ayajanta,
sādhyaś ṛṣayaś ca yé.

on the strew: with him the
gods, the Sādhyaś, and the seers
sacrificed.

jātām agratās: the evolved Puruṣa, born from Virāj (5 b), the same as in 6 a. prā-aukṣan: 3. pl. ipf. of 1. ukṣ *sprinkle*. ayajanta: = yajñām ātanvata in 6 b. Sādhyaś: an old class of divine beings (here probably in apposition to devās), cp. 16 d. ṛṣayaś ca yé: and those who were seers, a frequent periphrastic use of the rel. = simply ṛṣayaś.

८ तस्माद्यज्ञात्सर्वङ्गतः

तस्मात् । यज्ञात् । सर्वङ्गतः ।

संभृतं पृषदाज्यम् ।

सम्भृतम् । पृषत्तु आज्यम् ।

पशून्तांश्चैवायव्यान्

पशून् । तान् । चक्रे । वायव्यान् ।

आरण्यान्ग्राम्याश्च ये ॥

आरण्यान् । ग्राम्याः । च । ये ॥

8 tāsmād yajñāt sarvahuṭaḥ
sambhṛtaṃ pṛṣadājyām:
paśūn tāms cakre vāvavyān,
āraṇyān, grāmiāś ca yé.

From that sacrifice completely
offered was collected the clotted
butter: he made that the beasts of
the air, of the forest, and those
of the village.

tāsmād: ab. of the source (201 A 1). sambhṛtaṃ: as finite vb. pṛṣad-ājyām: accent, p. 455, 10 d 1. paśūn: Sandhi, 40, 2. tāms: attracted to paśūn for tát (pṛṣadājyām); Sandhi, 40, 1 a. vāvavyān: one of the rare cases where the independent Svarita remains in pronunciation (p. 448, 1); ān here remains unaffected by Sandhi because it is at the end of a Pāda (p. 31, f. n. 3); this is one of several indications that the internal Pādas (those within a hemistich) as well as the external Pādas were originally independent (cp. p. 465, f. n. 4). āraṇyān: that is, wild. grāmiāś ca yé = grāmyān, that is, tame; cp. ṛṣayaś ca yé in 7 d.

९ तस्माद्यज्ञात्सर्वङ्गतः

तस्मात् । यज्ञात् । सर्वङ्गतः ।

ऋचः सामानि जज्ञिरे

ऋचः । सामानि । जज्ञिरे ।

छन्दांसि जज्ञिरे तस्माद्

छन्दांसि । जज्ञिरे । तस्मात् ।

यजुस्तस्मादजायत ॥

यजुः । तस्मात् । अजायत ॥

9 tásrnād jajñāt sarvahuā
 řcaṣ sāmāni jajñire;
 chāndāmsi jajñire tásrnād;
 yájus tásrnād ajāyata.

*From that sacrifice completely
 offered were born the hymns and
 the chants; the metres were born
 from it; the sacrificial formula
 was born from it.*

řcas: the Rigveda. sāmāni: the Sāmaveda. jajñire: 8. pl. pf.
 A. of jan beget. yájus: the Yajurveda. This is the first (implicit)
 mention of the three Vedas. The AV. was not recognized as the
 fourth Veda till much later.

१० तस्मादश्वा अजायन्त
 ये के चीभयादतः ।
 गावी ह जज्ञिरे तस्मात्
 तस्माज्जाता अजावयः ॥

तस्मात् । अश्वाः । अजायन्त ।
 ये । के । च । उभयादतः ।
 गावः । ह । जज्ञिरे । तस्मात् ।
 तस्मात् जाताः । अजावयः ॥

10 tásrnād ásvā ajāyanta
 yé ké ca ubhayádataḥ.
 gāvo ha jajñire tásrnāt;
 tásrnāj jātā ajāvāyaḥ.

*From that arose horses and all
 such as have two rows of teeth.
 Cattle were born from that; from
 that were born goats and sheep.*

yé ké ca: whatever animals besides the horse, such as asses and
 mules, have incisors above and below. ajāvāyas: a pl. Dv. (186 A 2);
 Dvandvas are not analysed in the Pada text.

११ यत्पुरुषं बद्धुः
 कतिधा अकल्पयन् ।
 मुखं किमस्य कौ बाहू
 का ऊरू पादा उच्येते ॥

यत् । पुरुषम् । वि । अद्धुः ।
 कतिधा । वि । अकल्पयन् ।
 मुखम् । किम् । अस्य । कौ । बाहू इति ।
 कौ । ऊरू इति । पादौ । उच्येते इति ॥

11 yát Púruṣam viádadhuh,
 katidhā ví akalpayan ?
 mūkham kim asya ? káu bāhú ?
 ká ūrú pádā ucyete ?

*When they divided Púruṣa, into
 how many parts did they dispose
 him? What (did) his mouth (be-
 come)? What are his two arms,
 his two thighs, his two feet called?*

vi-ādadhur: when the gods cut up Puruṣa as the victim; here the Padapāṭha again (see note on viii. 48, 2 a, 10 c) accents the prp. in a subordinate clause (p. 469, 20 B). káu: the dual ending au for the normal ā before consonants (cp. note on x. 14, 10 a); ká and pádā before ū: 22. ucyete: 3. du. pr. ps. of vac *speak*: Pragr̥hya, 26 b.

१२ ब्राह्मणोऽस्य मुखमासिद्
बाहू राजन्यः कृतः ।
ऊरु तदस्य यद्वैशः
पद्भ्यां शूद्रो अजायत ॥

ब्राह्मणः । अस्य । मुखम् । आसित् ।
बाहू इति । राजन्यः । कृतः ।
ऊरु इति । तत् । अस्य । यत् । वैशः ।
पद्भ्याम् । शूद्रः । अजायत् ॥

12 brāhmaṇo 'sya mūkham āsīd,
bāhū rājanīaḥ kṛtāḥ;
ūrū tād asya yād vaiśyaḥ;
padbhyām śūdró ajāyata.

*His mouth was the Brāhman,
his two arms were made the warrior,
his two thighs the Vaiśya; from
his two feet the Śūdra was born.*

In this stanza occurs the only mention of the four castes in the RV. brāhmaṇo 'sya: Sandhi accent, p. 465, 17, 3. rājanyās: predicative nom. after a ps. (196 b). kṛtās attracted in number to rājanyāḥ, for kṛtāu (cp. 194, 3). yād vaiśyas: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. *his two thighs became that which was the Vaiśya*. padbhyām: abl. of source (77, 3 a, p. 458, 1).

१३ चन्द्रमा मनसो जातम्
चक्षोः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च
प्राणाद्वायुरजायत ॥

चन्द्रमाः । मनसः । जातः ।
चक्षोः । सूर्यः । अजायत् ।
मुखात् । इन्द्रः । च । अग्निः । च ।
प्राणात् । वायुः । अजायत् ॥

13 candrāmā mānaso jātās;
cākṣoḥ sūryō ajāyata;
mūkhād īndraś ca Agniś ca,
prāṇād Vāyūr ajāyata.

*The moon was born from his
mind; from his eye the sun was
born; from his mouth Indra and
Agni, from his breath Vāyu was
born.*

Note that *candrā-mās* is not analysed in the Pada text. *cákṣos*: ab. of *cákṣu* used only in this passage = the usual *cákṣus*; in the Funeral Hymn (x. 16, 3) *súryas* and *cákṣus*, *vátas* and *ātmā* are also referred to as cognate in nature.

१४ नाभ्यां आसीदन्तरिचं	नाभ्याः । आसीत् । अन्तरिचम् ।
शीर्ष्णीं द्यौः समवर्तत ।	शीर्ष्णः । द्यौः । सम । अवर्तत ।
पद्भ्यां भूमिर्दिशः ओच्चात्	पद्भ्याम् । भूमिः । दिशः । ओच्चात् ।
तथा लोको अकल्पयन् ॥	तथा । लोकान् । अकल्पयन् ॥

14 nābhyā āsīd antārikṣam ;	<i>From his navel was produced</i>
śīrṣṇó dyáuḥ sām avartata ;	<i>the air ; from his head the sky was</i>
padbhyām bhūmir, diśaḥ śró-	<i>evolved ; from his two feet the earth,</i>
trāt :	<i>from his ear the quarters : thus</i>
tāthā lokāṃ akalpayan.	<i>they fashioned the worlds.</i>

nābhyās : ab. of *nābhi* inflected according to the ī dec. (p. 82 a). *śīrṣṇās* : ab. of *śīrṣān* (90, 1 a ; p. 458, 2). *sām avartata* : this vb. is to be supplied in c ; cp. *ādhi sām avartata* in x. 129, 4. *akalpayan* : ipf. cs. of *kṛp* ; *they* (the gods) *fashioned*.

१५ सप्तास्यासन्परिधयस्	सप्त । अस्य । आसन् । परिधयः ।
त्रिः सप्त समिधः कृताः ।	त्रिः । सप्त । समिधः । कृताः ।
देवा यद्यज्ञं तन्वाना	देवाः । यत् । यज्ञम् । तन्वानाः ।
अबध्नन्पुरुषं पशुम् ॥	अबध्नन् । पुरुषम् । पशुम् ॥

15 saptāsyāsan paridhāyas ;	<i>Seven were his enclosing sticks ;</i>
triḥ saptā samīdhaḥ kṛtāḥ ;	<i>thrice seven were the faggots made,</i>
devā yád, yajñām tanvānā,	<i>when the gods performing the sacri-</i>
ābadhnan Pūruṣam paśúm.	<i>fice bound Puruṣa as the victim.</i>

paridhāyas : the green sticks put round the sacrificial fire to fence it in, generally three in number. *saptā* : as a sacred number. *tanvānās* : cp. 8 b. *ābadhnan* : 3. pl. ipf. of *bandh* ; cp. *pūruṣeṇa havīṣā* in 6 a and *tām yajñām Pūruṣam* in 7 a b. *paśúm* : as appositional acc. (198).

६ यज्ञेन यज्ञमयजन्त देवास यज्ञेन । यज्ञम् । अयजन्त । देवाः ।
 तानि धर्माणि प्रथमान्यासन् । तानि । धर्माणि । प्रथमानि । आसन् ।
 ते ह नाकं महिमानः सचन्त ते ह । नाकम् । महिमानः । सचन्त ।
 यत्र पूर्वं साध्याः सन्ति देवाः ॥ यत्र । पूर्वं । साध्याः । सन्ति । देवाः ॥

6 yajñéna yajñám ayajanta de- With the sacrifice the gods sacri-
 vās : ficed to the sacrifice : these were
 tánidhārmāṇi prathamāni āsan. the first ordinances. These powers
 té ha nákaṃ mahimānaḥ sa- reached the firmament where are
 canta, the ancient Sādhyas, the gods.
 yātra pūrve Sādhiāḥ śanti,
 devāḥ.

ayajanta : this vb. ordinarily takes the acc. of the person worshipped and the inst. of that with which he is worshipped (308, 1 f); the meaning here is : they sacrificed to Puruṣa (here appearing as a sacrifice, like Viṣṇu in the Brāhmaṇas) with the sacrifice in which he was the victim. té mahimānaḥ : probably the powers residing in the sacrifice. This stanza is identical with i. 164, 50.

RĀTRĪ

The goddess of night, under the name of Rātrī is invoked in only one hymn (x. 127). She is the sister of Uṣas, and like her is called a daughter of heaven. She is not conceived as the dark, but as the bright starlit night. Decked with all splendour she drives away the darkness. At her approach men, beasts, and birds go to rest. She protects her worshippers from the wolf and the thief, guiding them to safety. Under the name of náкта n., combined with uṣás, Night appears as a dual divinity with Dawn in the form of Uṣásā-náktā and Náктоṣásā, occurring in some twenty scattered stanzas of the Rīgveda.

x. 127. Metre : Gāyatrī.

१ रात्रीं ब्रह्मदायती रात्रीं । वि । अख्यत् । आऽयती ।
 पुत्रा देव्यं चमिः । पुत्रा । देवी । अचमिः ।
 विश्वा अधि त्रियोऽधित । विश्वाः । अधि । त्रियः । अधित ॥

1 Rātrī vi akhyat āyatī
purutrā devī akṣābhiḥ :
vīśvā ādhi śríyo 'dhita.

*Night approaching has looked
forth in many places with her eyes :
she has put on all glories.*

vī akhyat: a ao. of khyā see (147 a 1). ā-yatī: pr. pt. f. of ā + i go (95 a). devī: accent, p. 450, b; metre, p. 437, a 4. akṣābhis: 99, 4; the eyes are stars. ādhi adhita: root ao. Ā. of dhā put (148, 1 a). śríyas (A. pl. of śrí; 100 b, p. 87); the glories of starlight.

२ और्वेमा अमर्त्या
निवतो देव्युद्वतः ।
ज्योतिषा बाधते तमः ॥

आ । उ॒र । अ॒माः । अमर्त्या ।
नि॒वतः । दे॒वी । उ॒त॒वतः ।
ज्योति॒षा । बा॒धते । तमः ॥

2 ā urv āprā āmartiā
nivāto devī udvātaḥ :
jyōtiṣā bādhatē tāmaḥ.

*The immortal goddess has per-
vaded the wide space, the depths,
and the heights: with light she
drives away the darkness.*

ā aprās: 3. s. s ao. of prā fill (144, 5). devī: cp. 1 b. jyōtiṣā: with starlight.

३ निर स्वसारमकुतो-
षसं देव्यायती ।
अपेदु हासते तमः ॥

निः । कुं इति । स्वसार॑म् । अ॒कुत॑ ।
उ॒षसं॑ । दे॒वी । आ॒य॒ती ।
अप॑ । इत् । कुं इति । हा॒स॒ते । तमः ॥

8 nīr u svāsāram askṛta
Uśāsam devī āyatī :
āpēd u hāsate tāmaḥ.

*The goddess approaching has
turned out her sister Dawn; away
too will go the darkness.*

nīr askṛta: 3. s. root ao. of kṛ do; the s is here not original (Padapāṭha akṛta), but is probably due to the analogy of forms such as niṣ-kuru (AV.); it spread to forms in which kṛ is compounded with the prps. pári and sám (parīkṛṇvānti, parīkṛta, sām̐kṛta). Uśāsam: Dawn here used in the sense of daylight (dec., 83, 2 a). nīr u — āpa id u: in the second clause the pcl. is used anaphorically (p. 221, 2), with special emphasis (id) on the second prp., = and the

darkness will also be dispelled by the starlight (cp. 2 c). *hāsate*: 3. s. sb. *Ā.* of the s ao. of 2. *hā go forth* (p. 162, 2).

४ सा नो अद्य यस्या वयं
नि ते यामन्नविच्छहि ।
वृक्षे न वसतिं वयः ॥

सा । नः । अद्य । यस्याः । वयम् ।
नि । ते । यामन् । अविच्छहि ।
वृक्षे । न । वसतिम् । वयः ॥

4 sá nō adyá, yásyā vayám
ní te yámann ávikṣmahi,
vrkṣé ná vasatím váyaḥ.

So to us to-day thou (hast approached), at whose approach we have come home, as birds to their nest upon the tree.

sá: p. 294, b; a vb. has here to be supplied, the most natural one being *hast come*, from *āyatí* in 3 b. *yásyās* . . te for *tvám yásyās*, a prs. prn. often being put in the rel. clause. *yáman*: loc. (90). *ní* . . *ávikṣmahi*: s ao. *Ā.*, *we have turned in* (intr.). *vasatim*: governed by a cognate vb. to be supplied, such as *return to*. *váyas*: N. pl. of *vi bird* (99, 3 a).

५ नि यामांसो अविच्छत
नि पद्वन्तो नि पक्षिणः ।
नि श्लेनासंखिदर्थिनः ॥

नि । यामांसः । अविच्छत ।
नि । पद्वन्तः । नि । पक्षिणः ।
नि । श्लेनासः । चित । अर्थिनः ॥

5 ní grāmāsō avikṣata,
ní padvānto, ní pakṣiṇaḥ,
ní śyenāśasā cid arthīnaḥ.

Home have gone the villages, home creatures with feet, home those with wings, home even the greedy hawks.

ní avikṣata: 3. pl. *Ā.* s ao. of *viś enter*. *grāmāsas*: = *villagers*. *ní*: note the repetition of the prp. throughout, in place of the cd. vb.: a common usage.

६ यावया वृक्षं वृक्षं
यवयं स्तेनमृम्ये ।
अथा नः सुतरां भव ॥

यवयं । वृक्षम् । वृक्षम् ।
यवयं । स्तेनम् । ऊर्म्ये ।
अथ । नः । सुतरां । भव ॥

6 yāváyā vṛkiām vṛkam,
yaváya stenám, ūrmie;
áthā naḥ sutārā bhava.

*Ward off the she-wolf and the
wolf, ward off the thief, O Night;
so be easy for us to pass.*

yāváyā: cs. of *yu separate*; this and other roots ending in *ú*, as well as in *i*, *r*, may take *Guṇa* or *Vṛddhi* in the cs. (168, 1 c), but the *Padapāṭha* invariably gives *yavaya*; the final vowel is metrically lengthened (in *b* it is long by position before *st*). *vṛkyām*: accent, p. 450, 2 b. *áthā*: final metrically lengthened (cp. p. 214).

७ उप॑ मा॒ पेपि॑श॒त्तमः॑
कृ॒ष्णं व्य॑क्तमस्थि॒त ।
उषः॑ ऋ॒णेव॑ यातय ॥

उप॑ । मा॒ । पेपि॑श॒त् । तमः॑ ।
कृ॒ष्णम् । वि॒ञ्ज॑क्तम् । अ॒स्थि॒त॒ ।
उषः॑ । ऋ॒णाऽइ॒व । या॒त॒य॒ ॥

7 úpa mā pépiśat támaḥ,
kṛṣṇám, viaktam asthita:
Úṣa ṛnéva yātaya.

*The darkness, thickly painting,
black, palpable, has approached me:
O Dawn, clear it off like debts.*

úpa asthita: 3. s. *Ā.* of root *ao.* of *sthā stand*. *pépiśat*: int. pr. pt. of *piś paint*, as if it were material. *úṣas*: Dawn, as a counterpart of Night, is invoked to exact = remove the darkness from *Rātri*, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. *yātaya*: cs. of *yat*.

८ उप॑ ते॒ गा इ॒वाकरं॑
वृ॒णीष्व॑ दु॒हित॑र्दिवः ।
रात्रि॑ स्तोमं॒ न जि॒ग्युषे॑ ॥

उप॑ । ते॒ । गाऽइ॒व । आ । अ॒कर॑म् ।
वृ॒णीष्व॑ । दु॒हित॑ । दि॒वः ।
रात्रि॑ । स्तोम॑म् । न । जि॒ग्युषे॑ ॥

8 úpa te gá ivākaram,
vṛṇīṣvā, duhitar divaḥ,
Rātri, stómaṁ ná jigyuṣe.

*Like kine I have delivered up to
thee a hymn—choose it O daughter
of heaven, O Night—like a song of
praise to a victor.*

úpa á akaram (1. s. root *ao.* of *kṛ*): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning; cp. i. 114, 9, *úpa te stómān*

paśupā iva ākaram I have driven up songs of praise for thee like a herdsman. vṛṇīṣvā: 2. s. ipv. ā. from vṛ choose. b is parenthetical. stómam is to be supplied with ākaram. jigýuṣe: dat. of pf. pt. of ji conquer (157 b a).

HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (sát) from the non-existent (ásat). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sāṅkhya system.

x. 129. Metre: Triṣṭubh.

१ नासदासीन्नो सदासीत्तदानीं
नासीद्भूजो नो व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्
अस्यः किमासीन्नहं न भीरम् ॥

न । असत् । आसीत् । नो इति । सत् ।
आसीत् । तदानीम् ।
न । आसीत् । रजः । नो इति । विऽश्रौम् ।
परः । यत् ।
किम् । आ । अवरोवरिति । कुह । कस्य ।
शर्मन् ।
अस्यः । किम् । आसीत् । गहनम् । ग-
भीरम् ॥

1 náśad āsīn, nó sád āsīt tadā-
nīm;
náśid rájo nó víomā paró yát.
kīm ávarīvaḥ? kūha? kásya
śármann?
ám̐bhaḥ kīm āsīd, gáhanam ga-
bhírám?

*There was not the non-existent
nor the existent then; there was
not the air nor the heaven which is
beyond. What did it contain?
Where? In whose protection?
Was there water, unfathomable,
profound?*

Cf. ŚB. x. 5, 3, 1: ná_iva vá idám ágrēśśad āsīd ná_iva sád āsīt verily *this* (universe) was in the beginning neither non-existent nor existent as it were. tadānīm: before the creation. āsīt: the usual

form of the 8. s. ipf. of *as be*; the rarer form occurs in 3 b. *nó*: for *ná u* (24). *viomā*: the final vowel metrically lengthened (cp. p. 440, 4 B). *parás*: adv.; on the accent cp. note on ii. 35, 6 c. *āavarīvar*: 3. s. ipf. int. of *vṛ cover* (cp. 173, 3); what did it *cover up* = *conceal* or *contain*? *kūha*: *where* was it? *kāśya śārman*: who guarded it? *kīm*: here as an inter. pcl. (p. 225). *āmbhas*: cp. 3 b, and TS., *āpo vā idām āgre salilām āsit* *this (universe) in the beginning was the waters, the ocean.*

२ न मृत्युर्नास्ति मृतं न तर्हि
न रात्र्या अहं आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं
तस्माद्वान्यन्न परः किं चनासं ॥

न । मृत्युः । आसीत् । अमृतम् । न । तर्हि ।
न । रात्र्याः । अहः । आसीत् । प्रकेतः ।
आनीत् । अवातम् । स्वधया । तत् । एकम् ।
तस्मात् । इ । अन्यत् । न । परः । किम् ।
चन । आस ॥

२ ná mṛtyúr āsīd, amṛtaṁ ná
tārhi.
ná rātriā āhna āsīt praketaḥ.
ānīd avātām svadhāyā tād
ēkaṁ.
tāsmād dhānyān ná parāḥ kīm
canāsa.

*There was not death nor im-
mortality then. There was not the
beacon of night, nor of day. That
one breathed, windless, by its own
power. Other than that there was
not anything beyond.*

rātryās: gen. of *rātri* (p. 87). *āhnas*: gen. of *āhan* (91, 2).
ānīt: 3. s. ipf. of *an breathe* (p. 143, 3 a). *tāsmād*: governed by
anyād (p. 317, 3). *dha* for *ha*: 54. *anyān ná*: 83. *parás*: cp.
note on 1 b. *āsa*: pf. of *as be* (135, 2).

३ तमं आसीत्तमसा गूढमये
ऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छेनावपिहितं यदासीत्
तपसस्तस्माद्विना जायतेकम् ॥

तमः । आसीत् । तमसा । गूढम् । अये ।
अप्रकेतम् । सलिलम् । सर्वम् । आः ।
इदम् ।
तुच्छेन । आसु । अपिहितम् । यत् ।
आसीत् ।
तपसः । तत् । महिना । अजायत् । एकम् ॥

- 3 *tāma āsit tāmasā gūhām āgre*; *Darkness was in the beginning*
apraketam salilam sārvaṃ ā *hidden by darkness; indistinguish-*
idām. *able, this all was water. That*
tuchyēnābhū āpihitam yād āsit, *which, coming into being, was*
tāpasas tām mahinājāyataikam. *covered with the void, that One*
arose through the power of heat.

gūhām: pp. of *guh* *hide* (69 c, cp. 3 b γ, p. 3 and 13). *ās*: 3. s. ipf. of *as* *be* (p. 142, 2 b); this form is also found twice (i. 85, 1. 7) alternating with *āsīt*. *b* is a *Jagati* intruding in a *Triṣṭubh* stanza (cp. p. 445, f. n. 7). *ābhū*: the meaning of this word is illustrated by *ā-babhūva* in 6 d and 7 a. *mahinā* = *mahimnā* (90, 2, p. 69).

- ४ कामसदये समवर्तताधि कामः । तत् । अये । सम् । अवर्तत ।
मनसो रेतः प्रथमं यदासीत् । अधि ।
सतो बन्धुमसति निरविन्दन् मनसः । रेतः । प्रथमम् । यत् । आसीत् ।
हृदि प्रतीत्या कवयो मनीषा सतः । बन्धुम् । असति । निः । अविन्दन् ।
हृदि । प्रतिऽरथे । कवयः । मनीषा ॥

- 4 *kāmas tād āgre sām avarta-* *Desire in the beginning came*
tādhi, *upon that, (desire) that was the*
mānaso rétaḥ prathamam yād *first seed of mind. Sages seeking*
āsīt. *in their hearts with wisdom found*
sató bāndhum ásati nír avindan *out the bond of the existent in the*
hr̥dī pratiṣyā kavāyo manīṣā. *non-existent.*

ādhi sām avartata: 3. s. ipf. *Ā.* of *vṛt* *turn*, with *sām* *come into being*; *ādhi* *upon* makes the verb transitive = *come upon, take possession of*. *tād* *that* = *tād ékam* in 2 c, the unevolved universe. One of the two prps. here is placed after the vb. (cp. 191 f, and p. 468, 20 A a). *yād*: referring to *kāmas* is attracted in gender to the predicate n. *rétas*. *satás*: they found the origin of the evolved world in the unevolved. *prati-ṣyā*: the gd. in *ya* has often a long final vowel (164, 1) which is always short in the *Padapaṭha*. *manīṣā*: inst. of *f.* in *ā* (p. 77).

- 4 तिरुच्चिनो विततो रास्मेरेषाः तिरुच्चिनः । विस्ततः । रश्मिः । एषाम् ।
 अधः स्विदासीऽदुपरि स्विदा अधः । स्वि । आसीऽत् । उपरि । स्वि ।
 सीऽत् । आसीऽत् ।
 रेतोधा आसम्हिमान आसन् रेतःधाः । आसन् । महिमानः । आसन् ।
 स्वधा अवस्तात्प्रयतिः परस्तात् ॥ स्वधा । अवस्तात् । प्रयतिः । परस्तात् ॥

- 5 tiraścīno vītato raśmīr eṣām : *Their cord was extended across :*
 adhāḥ svid āsīḥd, upāri svid *was there below or was there above?*
 āsīḥt ? *There were impregnators, there were*
 retodhā āsan, mahimāna āsan ; *powers ; there was energy below,*
 svadhā avastāt, prāyatīḥ parās- *there was impulse above.*
 tāt.

raśmīś : the meaning of this word here is uncertain, but it may be an explanation of bāndhu in 4 c : the cord with which the sages (referred to by eṣām) in thought measured out the distance between the existent and non-existent, or between what was above and below ; cp. viii. 25, 18, pāri yó raśmīnā divó ántān mamé pṛthivyāḥ *who with a cord has measured out the ends of heaven and earth* ; cp. also the expression sūtram vītataṁ (in AV. x. 8, 37) *the extended string* with reference to the earth. āsīt : accented because in an antithetical sentence (p. 468, 19 B β). The ī is prolated, and that syllable (and not ā) has the Udatta, as in the final syllable of a sentence in questions (Pāṇini viii. 2, 97) ; the second question upāri svid āsīḥt is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without accent. retodhās and mahimānas are contrasted as male and female cosmogonic principles, to which correspond respectively prāyatīś and svadhā. In TS. iv. 3, 11, 1, mention is made of tráyo mahimānaḥ connected with fertility. svadhā : this is one of the five examples of a N. f. in ā left uncontracted with a following vowel : it is probable that the editors of the Saṁhitā text treated these forms as ending in āḥ, while the Padapāṭha gives them without Visarjanīya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.

को अ॒द्या वे॒द क इ॒ह प्र वो॑च॒त कः । अ॒द्या । वे॒द । कः । इ॒ह । प्र । वो॑च॒त ।
 कुत॒ आ॒जा॒ता कुत॑ इ॒यं वि॒हृष्टिः । कुतः॑ । आ॒जा॒ता । कुतः॑ । इ॒यम् । वि॒
 अ॒र्वाग्दे॒वा अ॒स्य वि॒सर्ज॑ने॒ना- ऽहृष्टिः ।
 या को वे॒द यत॑ आब॒भूव॑ ॥ अ॒र्वाक् । दे॒वाः । अ॒स्य । वि॒सर्ज॑नेन ।
 अ॒यं । कः । वे॒द । यतः॑ । आ॒ब॒भूव॑ ॥

kó addhá veda? ká ihá prá *Who knows truly? Who shall*
 vocat, *here declare, whence it has been*
 kúta ájātā, kúta iyám visṛṣṭiḥ? *produced, whence is this creation?*
 arvāg devā asyá visárjanena : *By the creation of this (universe)*
 áthā kó veda yáta ābabhúva? *the gods (come) afterwards: who*
then knows whence it has arisen?

vocat: a ao. inj. of vac. kutás: b has one syllable too many (p. 441, 4 a). arvāk: the sense is that the gods, being part of the creation, are later than the period preceding the creation, and therefore can know nothing of the origin of the universe. áthā: with metrically lengthened final vowel (p. 440, 4; cp. 179, 1).

इ॒यं वि॒हृष्टि॒र्यत॑ आब॒भूव॑ इ॒यम् । वि॒हृष्टिः । यतः॑ । आ॒ब॒भूव॑ ।
 यदि॑ वा द॒धे यदि॑ वा॒ न । यदि॑ । वा॒ । द॒धे । यदि॑ । वा॒ । न ।
 यो अ॒स्याध्व॑चः प॒रमे॒ व्यो॑म॒न् यः । अ॒स्य । अधि॑ऽअ॒चः । प॒रमे॒ । वि॒
 सो अ॒ङ्ग वे॒द यदि॑ वा॒ न वे॒द ॥ ऽओ॒मन् ।
 सः । अ॒ङ्ग । वे॒द । यदि॑ । वा॒ । न । वे॒द ॥

iyám visṛṣṭir yáta ābabhúva; *Whence this creation has arisen;*
 yádi vā dadhé yádi vā ná: *whether he founded it or did not:*
 yó asyádhvakṣaḥ paramé vyo- *he who in the highest heaven is its*
 man *surveyor, he only knows, or else he*
 só aṅgá veda, yádi vā ná véda. *knows not.*

a and b are dependent on veda in d. asya: of this universe. b is defective by two syllables (p. 440, 4 a): possibly a metrical pause expressive of doubt may have been intended. vyòman: loc. (90, 2). véda: the accent is due to the formal influence of yádi (p. 246, 8 a).

YAMA

Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yamī. He is associated with Varuṇa, Brhaspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Aṅgirasas, with whom he comes to the sacrifice to drink Soma.

Yama dwells in the remote recess of the sky. In his abode, which is the home of the gods, he is surrounded by songs and the sound of the flute. Soma is pressed for Yama, ghee is offered to him, and he comes to seat himself at the sacrifice. He is invoked to lead his worshippers to the gods, and to prolong life.

His father is Vivasvant and his mother Saranyū. In her dialogue with him Yamī speaks of Yama as the 'only mortal', and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pādābāsa) is spoken of as parallel to the bond of Varuṇa. The owl (ūlūka) and the pigeon (kapōta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramā (sārameyāu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama's messengers. They are besought to grant continued enjoyment of the light of the sun.

As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed. He goes back to the Indo-Iranian period, for the primæval twins, from whom the human race is descended, Yama and Yamī, are identical with the Yima and Yimeh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

x. 135. Metre: Anuṣṭubh.

१ यस्मिन्वृषे सुपला॒ग्ने

दे॒वैः संपि॒बन्ते य॒मः ।

अ॒र्चन् गो वि॒रप॑तिः पि॒ता

पु॒रा॒ण्यो अ॒नु वे॒नति ॥

यस्मिन् । वृ॒षे । सु॒प॒ला॒ग्ने ।

दे॒वैः । स॒म्पि॒बन्ते । य॒मः ।

अ॒र्चन् । गोः । वि॒र॒प॑तिः । पि॒ता ।

पु॒रा॒ण्यान् । अ॒नु । वे॒न॒ति ॥

yásmin vṛkṣé supalāśé
devāḥ sampíbate Yamáh,
átrā no víspátīḥ pitā
purāṇāñ ánu venati.

*Beside the fair-leaved tree under
which Yama drinks together with
the gods, there our father, master
of the house, seeks the friendship of
the men of old.*

yásmin: the loc. is often used in the sense of *beside, near* (cp. 203, 2). sampíbate: *drinks Soma with*. átrā: with metrically long final vowel (cp. 433, 2 A). nas: *our* i. e. of *me* and the other members of the family. pitā: *my deceased father*. purāṇān: *ancient ancestors*; Sandhi, 39. ánu venati: *that is, associates with them*.

पुराणं अनुवेनन्तं
चरन्तं पापयामुया ।
असूयन्नभ्यचाकाम्
तस्मा असृह्यं पुनः ॥

पुराणम् । अनुवेनन्तम् ।
चरन्तम् । पापया । असूया ।
असूयन् । अमि । अचाकाम् ।
तस्मै । असृह्यम् । पुनरिति ॥

purāṇāñ anuvénantam,
cárantam pāpáyāmuyá,
asūyánn abhy acākaśam:
tāsmā asprhayam pūnaḥ.

*Him seeking the friendship of
the men of old, faring in this evil
way, I looked upon displeased: for
him I longed again.*

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. amuyá: inst. s. f. of the prn. ayám used adverbially with shift of accent (p. 109); with this is combined the inst. s. f. of the adj. pāpá similarly used, the two together meaning *in this evil way*, that is, going to the abode of the dead. asūyán: *being displeased*, that is, with him, opposed to asprhayam, *I longed for him*, that is, to see him again. acākaśam: ipf. int. of kās, with shortening of the radical vowel (174).

यं कुमारं नवं रथम्
अचक्रं मनसाकृणोः ।
एकैवं विद्यतः प्राक्षम्
अपञ्चन्धि तिष्ठसि ॥

यम् । कुमारम् । नवम् । रथम् ।
अचक्रम् । मनसा । अकृणोः ।
एकैवम् । विद्यतः । प्राक्षम्
अपञ्चन् । अधि । तिष्ठसि ॥

8 yám, kumāra, návaṃ rátham
aca-krám mánasákṛṇoḥ,
ékeṣaṃ viśvátasḥ práñcam,
ápaśyann ádhi tiṣṭhasi.

*The new car, O boy, the wheelless,
which thou didst make in mind,
which has one pole, but faces in all
directions, thou ascendest seeing
it not.*

In this stanza (and the next) the dead boy is addressed ; he mounts the car which he imagines is to take him to the other world. *aca-krám* : perhaps because the dead are wafted to Yama by Agni. *éka* and *viśvátas* are opposed : though it has but one pole, it has a front on every side. *ápaśyan* : because dead.

४ यं कुमार॒ प्रावर्त॑यो
रथं॒ विप्रे॑भ्यस्परि॒ ।
तं सामानु॑ प्रावर्त॑त
समि॒तो ना॒व्याहि॑तम् ॥

यम् । कुमा॒र । प्र । अव॑र्तयः ।
रथम् । विप्रे॑भ्यः । परि॒ ।
तम् । साम॑ । अनु॒ । प्र । अव॑र्त॑त ।
सम् । इतः॑ । ना॒वि । आ॑हि॒तम् ॥

4 yám, kumāra, právartayo
rátham viprebhas pári,
tám sāmānu právartata,
sám itó nāvi áhitam.

*The car, O boy, that thou didst set
rolling forth away from the priests,
after that there rolled forth a chant
placed from here upon a ship.*

The departure of the dead is followed by a funeral chant. *prá-ávartayas* : 2. s. ipf. cs. of *vṛt* turn ; accent, p. 464, 17, 1 ; p. 469, β ; analysed by the *Padapāṭha*, as *prá ávartayas* ; cp. note on viii. 48, 2 a. *ánu prá avartata* : 3. s. ipf. *Ā.* of *vṛt* : accent, p. 464, 17, 1 ; p. 466, 19 ; p. 468, 20 a. *viprebhas* : the priests officiating at the funeral ; abl. governed by *pári* (176, 1 a) ; Sandhi, 43, 2 a. *sám á-hitam* : accent, p. 462, 13 b. *nāvi* : the funeral chant is placed on a boat as a vehicle to convey it from here (*itás*) to the other world.

५ कः कुमा॒रम॑जनय॒द्
रथं॒ को नि॑रवर्तयत् ।
कः स्वि॒त्तद॑द्य नौ ब्रूयाद्
अनु॑देयो यथा॑मवत् ॥

कः । कुमा॒रम् । अ॒ज॒न॒य॒त् ।
रथम् । कः । निः । अव॑र्त॑य॒त् ।
कः । स्वि॒त् । तत् । अ॒द्य । नः । ब्रू॒या॒त् ।
अनु॑देयो । यथा॑ । अ॒म॒वत् ॥

kāḥ kumārām ajanayad ?
 rātham kó nīr avartayat ?
 kāḥ svit tād adyā no brūyād,
 anudéyī yáthābhavat ?

*Who generated the boy? Who
 rolled out his car? Who pray
 could tell us this to-day, how his
 equipment (?) was?*

These questions seem to be asked by Yama on the deceased boy's arrival: Who was his father? Who performed his funeral? With what equipment was he provided for the journey? *nīr avartayat*: cp. *yām prāvartayo rātham* in 4 a b. *anudéyī*: this word occurs only in this and the following verse; it is a f. of *anu-déya*, which occurs in the sense of *to be handed over*; the exact sense is nevertheless uncertain. It not improbably means that with which the deceased was supplied for the journey to Yama's abode.

६ यथाभवदनुदेयी
 ततो अयमजायत ।
 पुरस्ताद्बुध्न आततः
 पश्चान्निरयणं कृतम् ॥

यथा । अभवत् । अनुदेयी ।
 ततः । अयम् । अजायत ।
 पुरस्तात् । बुध्नः । आततः ।
 पश्चात् । निःअयनम् । कृतम् ॥

6 yáthābhavad anudéyī,
 tátō ágram ajāyata;
 purástād budhná átataḥ;
 paścān nirāyaṇam kṛtām.

*As the equipment was, so the top
 arose; in front the bottom ex-
 tended; behind the exit was made.*

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between *yáthā* and *tátas*, *ágram* and *budhnás*, *purástād* and *paścád*. There is no doubt about the grammatical forms or the meaning of the individual words (except *anudéyī*). If the reference is to the car, the general sense of the stanza is: in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.

७ इदं यमस्य सादनं
 देवमानं यदुच्यते ।

इदम् । यमस्य । सदनम् ।
 देवमानम् । यत् । उच्यते ।

इयमस्य धम्यते नाळीर
अयं गीर्भिः परिष्कृतः ॥

इयम् । अस्य । धम्यते । नाळीः ।
अयम् । गीः ऽभिः । परिऽकृतः ॥

7 idām Yamásya sádanam
devamānām yád ucyáte.
iyám asya dhamyate nālír.
ayám gīrbhīḥ páriṣkṛtaḥ.

*This is the seat of Yama that is
called the abode of the gods. This
is his flute that is blown. He it is
that is adorned with songs.*

The boy here arrives at the abode of Yama. *sádanam* : note that the vowel of this word is always short in the Pada text, the compilers of which seem to have regarded it as a metrical lengthening; *sádanam* occurs about a dozen times in the RV., beside the much commoner *sádanam*. *nālís* : with *s* in the nom. (100, 1 a). There is one syllable too many in *c* (cp. p. 428, 2 a). *ayám* : Yama. *páriṣkṛtas* : note that the Pada text removes the unoriginal *s* (p. 145, f. n. 1; cp. note on x. 127, 3 a). *gīrbhīs* : dec. 82; accent, p. 458, c 1.

VÁTA

This god, as *Váta*, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet *Vāyú*, who is celebrated in one whole hymn and in parts of others. *Váta*'s name is frequently connected with forms of the root *vā*, *blow*, from which it is derived. He is once associated with the god of the rain-storm in the dual form of *Váta-Parjanya*, while *Vāyu* is often similarly linked with *Indra* as *Indra-Vāyú*. *Váta* is the breath of the gods. Like *Rudra* he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunder-storm. He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

x. 168. Metre : *Triṣṭubh*.

१ वातस्य नु महिमानं रथस्य
इवनेति स्तनयन्नस्य घोषः ।
दिविसृम्यात्प्रवृणानि ह्रस्वन्
उतो एति पृथिव्या रेणुमस्यन् ॥

वातस्य । नु । महिमानम् । रथस्य ।
इवन् । एति । स्तनयन् । अस्य । घोषः ।
दिविऽसृक् । याति । प्रवृणानि । ह्रस्वन् ।
उतो रति । एति । पृथिव्या । रेणुम् ।
अस्यन् ॥

[Vātasya nú mahimānam rá- (I will) now (proclaim) the
 thasya : greatness of Vāta's car : its sound
 rujānn eti, stanáyann asya goes shattering, thundering. Touch-
 ghóṣaḥ. ing the sky it goes producing ruddy
 divispṛg yāti aruṇāni kṛṇvānn; hues; and it also goes along the
 utó eti pṛthivyā reṇúm ásyān. earth scattering dust.

mahimānam : the vb. can easily be supplied, the most obvious one being prá vocam according to the first verse of i. 32, Índrasya nú víryāni prá vocam, and of i. 154 Víṣṇor nú kaṁ víryāni prá vocam. rujān : similarly the Maruts are said to split the mountain with the felly of their cars (v. 52, 9), and their sound is thunder (i. 23, 11). stanáyan : used predicatively like a finite vb. (207) or eti may be supplied. aruṇāni : alluding to the ruddy hue of lightning, with which the Maruts are particularly associated. asya : accent, p. 452. utó : 24. pṛthivyā : inst. expressing motion over (199, 4).

२ सं प्रेरते अनु वातस्य विष्ठा सम। प्र। ईरते। अनु। वातस्य। विऽस्थाः।
 ऐनं गच्छन्ति समनं न योषाः। आ। एनम्। गच्छन्ति। समनम्। न।
 तामिः सयुक्सरथं देव ईयते योषाः।
 ऽस्य विश्वस्य भुवनस्य राजा॥ तामिः। सऽयुक्। सऽरथम्। देवः।
 ईयते।
 अस्य। विश्वस्य। भुवनस्य। राजा॥

2 sām prérate ānu Vātasya viṣṭhā : The hosts of Vāta speed on
 ānam gachanti sāmanam ná together after him : they go to him
 yóṣāḥ. as women to a festival. The god,
 tābhiḥ sayúk sarátham devá the king of all this world, united
 iyate, with them, goes on the same car.
 asyá víśvasya bhúvanasya rájā.

sām prá írate : 3. pl. pr. Ā. of ír; p. 468, 20 a. viṣṭhās : though the derivation is vi-stha (not analysed in the Pada text), the meaning is uncertain. It is probably the subject with which yóṣās are com-

pared, the *sense* being: the rains follow the storm wind (*apām sákhā* in 3 c), and accompany him on his course. *sarātham*: an adv. based on the cognate acc. (197, 4). *iyate*: from *i* go according to the fourth class, from which the pr. forms *iyase*, *iyate*, *iyante*, and the pt. *íyamāna* occur; c is a Jagati Pāda.

३ अन्तरिक्षे पथिभिरीयमानो	अन्तरिक्षे । पथिभिः । ईयमानः ।
न नि विशते कतमञ्जनाहः ।	न । नि । विशते । कतमत । च । अह-
अपां सखा प्रथमजा च्छतावा	रिति ।
क्व खिज्जातः कुत आ बभूव ॥	अपाम् । सखा । प्रथमजाः । च्छतवा ।
	क्व । खित् । जातः । कुतः । आ । बभूव ॥

३ antárikṣe pathíbhīr íyamāno,	Going along his paths in the air
ná ní viśate katamāñjanaḥ.	he rests not any day. The friend
apām sákhā prathamajā ṛtāvā,	of waters, the first-born, the holy,
kūa svij jātāḥ, kūta ā babhūva?	where pray being born, whence
	has he arisen?

pathíbhīḥ: inst. in local sense (199, 4). *íyamānas*: see note on 2 c. *áhas*: acc. of duration of time (197, 2); cp. also 4 b and the *Padapāṭha*. *apām sákhā*: as accompanied by rain (cp. note on 2 a). *prathama-jās*: 97, 2. *ṛtāvā*: 15 c. *kvā*: = *kūa* (p. 448). *jātās*: as a finite verb (208); cp. x. 129, 6 b. *kūta ā babhūva* = what is his origin (cp. x. 129, 6 d); on the use of the pf. cp. 213 A a.

४ आत्मा देवानां भुवनस्य गर्भे	आत्मा । देवानां । भुवनस्य । गर्भः ।
यथावशं चरति देव एषः ।	यथावशम् । चरति । देवः । एषः ।
घोषा इदं स्य शृण्विरे न रूपं	घोषाः । इत् । अस्य । शृण्विरे । न ।
तस्मै वाताय हविषा विधेम ॥	रूपम् ।
	तस्मै । वाताय । हविषा । विधेम ॥

4 ātmā devānām, bhūvanasya	Breath of the gods, germ of the
gárbho,	world, this god fares according to
yathāvaśāṁ carati devá eṣāḥ.	his will. His sounds are heard.

ghóṣā id asya śṛṇvire, ná rū- (but) *his form is not (seen). To*
 páṁ. *that Vāta we would pay worship*
 tásmāi Vātāya havīṣā vidhema. *with oblation.*

ātmā: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gárbhas: Vāta is here called *germ of the world* as Agni is in x. 45, 6. asya: accent, p. 452. ghóṣās: cp. 1 b. śṛṇvire: 3. pl. Ā. pr. of śru with ps. sense (p. 145, γ). ná rūpām: the vb. dṛśyate is here easily supplied. vidhema: with dat. (200 Af).

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VOCABULARY

Finite verbal forms are here given under the root from which they are derived, as also the prepositions with which they are compounded, even when separated from them. Nominal verbal forms (participles, gerunds, gerundives, infinitives), on the other hand, appear in their alphabetical order.

ABBREVIATIONS

a. = adjective. A. = accusative. Ā = Ātmanepada, middle voice. AA. = Altareya Āraṇyaka. ab. = ablative. acc. = accusative. act. = active. adv. = adverb, adverbial. ao. = aorist. Arm. = Armenian. Av. = Avesta, Avestic. Bv. = Bahuvrīhi compound. cd. = compound. cj. = conjunction. cog. = cognate. corr. = correlative. cpv. = comparative. cs. = causative. D. = dative. dat. = dative. dec. = declension. dem. = demonstrative. den. = denominative. der. = derivative. Dv. = Dvandva compound. ds. = desiderative. du. = dual. emph. = emphatic, emphasizing. enc. = enclitic. Eng. = English. f. = feminine. ft. = future. G. = genitive. gd. = gerund. gdv. = gerundive. gen. = genitive. Gk. = Greek. Go. = Gothic. gov. = governing compound. I. = instrumental. ij. = interjection. ind. = indicative. indec. = indeclinable. inf. = infinitive. inj. = injunctive. inst. = instrumental. int. = intensive. inter. = interrogative. ipf. = imperfect. ipv. = imperative. irr. = irregular. itv. = iterative. K. = Karmadhāraya compound. m. = masculine. mid. = middle. L. = locative. Lat. = Latin. lc. = locative. Lith. = Lithuanian. N. = nominative. n. = neuter. neg. = negative. nm. = numeral. nom. = nominative. OG. = Old German. OI. = Old Irish. OP. = Old Persian. op. = optative. ord. = ordinal. OS. = Old Saxon. OSl. = Old Slavonic. P. = Parasmaipada, active voice. pcl. = particle. pf. = perfect. pl. = plural. poss. = possessive. pp. = past passive participle. ppf. = pluperfect. pr. = present. prn. = pronoun. proh. = prohibitive. prp. = preposition. prs. = person, personal. pa. = passive. pt. = participle. red. = reduplicated. ref. = reflexive. rel. = relative. rt. = root. s. = singular. sb. = subjunctive. sec. = secondary. sf. = suffix. Slav. = Slavonic. spv. = superlative. syn. = syntactical. Tp. = Tatpuruṣa compound. V. = vocative. vb. = verb, verbal. voc. = vocative. YV. = Yajurveda.

a, prn. root *that* in á-tas, á-tra, á-tha, a-smái, a-syá.
 aśá attain, v. aśnóti, aśnuté : see aś.
 ámb-as, n. *distress, trouble*, ii. 83, 2. 3 ; iii. 59, 2 ; vii. 71, 5.

ak-tú, m. *ointment ; beam of light ; (clear) night*, x. 14, 9 [aś] *anoiti*.
 akṣ-á, m. *die* for playing, pl. *dice*, x. 84, 2. 4. 6. 7. 18 [perhaps *eye* = *spot*].

akṣ-ān, n. *eye* (weak stem of *ākṣi*), x. 127, 1.
 ā-kṣiṃ-māna, pr. pt. ps. *unfailing*, i. 154, 4 [2. *ksi* *destroy*].
 akḥkhalī-kṣṭyā, gd. *having made a croak*, vii. 103, 8.
 Ag-nī, m. *fire*, ii. 12, 3; iii. 59, 5; viii. 48, 6; x. 84, 11; *god of fire*, Agnī, i. 1-7, 9; 85, 1; ii. 85, 15; v. 11, 1-6; vii. 49, 4; x. 15, 9. 12; 90, 18 [Lat. *ig-nis*, Slav. *og-ni*].
 agni-dagdha, Tp. ed. *burnt with fire*, x. 15, 14 [pp. of *dah* *burn*].
 agni-dūta, a. (Bv.) *having Agni as a messenger*, x. 14, 13.
 agni-svātā, ed. Tp. *consumed by fire*, x. 15, 11 [pp. of *svād* *taste well*].
 āg-ra, n. *front*; *beginning*; *top*, x. 185, 6; lc. *āgre* *in the beginning*, x. 129, 8. 4.
 āgra-tās, adv. *in the beginning*, x. 90, 7.
 a-ghn-yā, f. *cow*, v. 83, 8 [gdv. *not to be slain*, from *han* *slay*].
 āṅkuś-in, a. *having a hook*, *hooked*, *attractive*, x. 84, 7 [āṅkuśā *hook*].
 1. āṅg-a, n. *limb*, ii. 83, 9.
 2. āṅgā, emphatic pcl. *just, only*, i. 1, 6; x. 129, 7 [180].
 āṅgāra, m. *coal*, x. 84, 9.
 Āṅgira, m. *name of an ancient seer*, iv. 51, 4.
 Āṅgiras, m. *pl. name of a group of ancestors*, v. 11, 6; x. 14, 8. 4. 5. 6; s., as an epithet of Agni, i. 1, 6; v. 11, 6 [Gk. *ἀγγελος* 'messenger'].
 ao bend, I. P. ācati. ūd-, *draw up*, v. 83, 8.
 a-ankrā, a. (Bv.) *wheelless*, x. 185, 8.
 ā-cit, a. (K.) *unthinking, thoughtless*, vii. 86, 7.
 a-cit-e, dat. inf. *not to know*, vii. 61, 5.
 ā-citī, f. (K.) *thoughtlessness*, vii. 86, 6.
 a-citrā, n. *darkness, obscurity*, iv. 51, 8.
 ā-cyuta, pp. (K.) *not overthrown, unshakable*, i. 85, 4.
 acyuta-cyūt, n. (Tp.) *moving the immovable*, ii. 12, 9.
 ācha, prp. with acc., *unto*, viii. 48, 6.
 aj drive, I. P. ājati [Lat. *ago* 'lead', 'drive', Gk. *ἀγω*, 'lead'].
 ā- drive up, vi. 54, 10.
 ūd- drive out, ii. 12, 3; iv. 50, 5.
 ajā-māyu, a. (Bv.) *bleating like a goat*, vii. 103, 6. 10 [māyū, m. *bleat*].
 ā-jāra, a. (K.) *unaging*, i. 160, 4 [jṛ waste away].

ā-jasra, a. (K.) *eternal*, ii. 85, 8 [unfailing: *jas* *be exhausted*].
 ajāvi, m. pl. Dv. ed. *goats and sheep*, x. 90, 10 [ajā + āvi].
 a-jur-yā, a. *unaging*, iv. 51, 6 [jur waste away].
 āj, VII. P. anākti *anoint*; Ā. anuktē *anoint oneself*, viii. 29, 1.
 ājjas-ā, adv. *straightway*, vi. 54, 1 [inst. of ājjas *ointment*: = with *gliding motion*].
 āj-i, n. *ornament*, i. 85, 8; viii. 29, 1 [āj *anoint*].
 ā-tas, adv. *hence*, x. 14, 9; = ab. *from that*, iv. 50, 8; *than that*, x. 90, 8.
 ati-rātrā, a. (celebrated) *overnight*, vii. 103, 7 [rātri *night*].
 ātka, m. *robe*, ii. 35, 14.
 āty-etavāi, dat. inf. *to pass over*, v. 83, 10 [āti + i *go beyond*].
 ā-tra, adv. *here*, i. 154, 6; ii. 35, 6.
 ā-trā, adv. *then*, vii. 103, 2; *there*, x. 185, 1.
 Ātri, m. *an ancient sage*, vii. 71, 5.
 ā-tha, adv. *then*; *so*, vi. 54, 7.
 Āthar-van, m. *pl. name of a group of ancient priests*, x. 14, 6.
 ā-thā, adv. *then*, viii. 48, 6; x. 14, 10; 15, 4. 11; 129, 6; *so*, x. 127, 6.
 ātho, adv. *and also*, x. 90, 5 [ātha + u].
 ad, eat, II. P. āti, ii. 35, 7; x. 15, 8. 11. 12 [Lat. *edo*, Gk. *ἔδω*, Eng. *eat*].
 ā-dabdha, pp. (K.) *uninjured*, iv. 50, 2 [dabh *harm*].
 Ā-diti, f. *name of a goddess*, viii. 48, 2 [unbinding, *freedom*, from 3. dā *bind*].
 ad-dhā, adv. *truly*, x. 129, 6 [in this manner: a-d *this* + dhā].
 a-dyā, adv. *to-day*, i. 85, 11; iv. 51, 3-4; x. 14, 12; 127, 4; 185, 5; *now*, x. 15, 2 [perhaps = a-dyavi *on this day*].
 ā-dri, m. *rock*, i. 85, 5 [not splitting: cṛ pierce].
 ādri-dugdha, Tp. ed. *pressed out with stones*, iv. 50, 8 [pp. of *duh* *milk*].
 ādha-ra, a. *lower*, ii. 12, 4.
 adhās, adv. *below*, x. 129, 5.
 ādhi, prp. with loc., *upon*, i. 85, 7; v. 88, 9; vii. 103, 5; with ab. *from*, x. 90, 5.
 ādhy-akṣa, m. *eye-witness*; *surveyor*, x. 129, 7 [having one's eye upon].
 adhvarā, m. *sacrifice*, i. 1, 4. 8; iv. 51, 2.

adhvar-yū, m. *officiating priest*, vii. 103, 8.
 a-dhvasmān, a. (Bv.) *undimmed*, ii. 85, 14 [*having no darkening*].
 an breathe, II. P. ānti, x. 129, 2 [Go. an-an 'breathe'].
 ān-agni-dagdha, pp. (K.) *not burned with fire*, x. 15, 14.
 ān-abhi-mlāta-varṇa, a. (Bv.) *having an unfaded colour*, ii. 35, 13.
 ā-naṣṭa-vedas, a. (Bv.) *whose property is never lost*, vi. 54, 8.
 an-amivā, a. (Bv.) *diseaseless*, iii. 59, 3; n. *health*, x. 14, 11 [āmivā *disease*].
 ān-āgas, a. (Bv.) *sinless*, v. 83, 2; vii. 86, 7 [āgas *sin*; Gk. ἀν-αγής 'innocent'].
 an-idhmā, a. (Bv.) *having no fuel*, ii. 85, 4.
 ā-nimīś-am, (acc.) *adv. unwinkingly*, vii. 61, 3 [ni-mīś, f. *wink*].
 ā-nimīś-a, (inst.) *adv. with unwinking eye*, iii. 59, 1 [ni-mīś, f. *wink*].
 ā-nivīśamāna, pr. pt. A. *unresting*, vii. 49, 1 [ni + viś *go to rest*].
 ān-irā, f. (K.) *langor, ailment*, vii. 71, 2; viii. 43, 4 [irā, f. *refreshment*].
 ān-ika, n. *face*, ii. 85, 11 [an breathe].
 ānu, prp. with acc., *along*, x. 14, 1, 8; among, x. 14, 12.
 anu-kāmām, (acc.) *adv. according to desire*, viii. 43, 8.
 anu-dēyī, f. *equipment* (?), x. 135, 5, 6 [f. gdv. of anu-dā *to be handed over*].
 anu-paspaśānā, pf. pt. Ā. *having spied out*, x. 14, 1 [spaś *spy*].
 anu-madyā-māna, pr. pt. ps. *being grieved with gladness*, vii. 63, 8.
 anu-venant, pr. pt. *seeking the friendship of* (acc.), x. 135, 2.
 ānu-vrata, a. *devoted*, x. 84, 2 [*acting according to the will* (vrata) of another].
 ān-rta, n. (K.) *falsehood*, ii. 85, 6; vii. 61, 5; *misdeed, wrong*, 86, 6 [rtā *right*].
 an-enās, a. (Bv.) *guiltless*, vii. 86, 4 [énas *guilt*].
 ānta, m. *end*, iv. 50, 1; *edge, proximity*: lc. ānte *near*, x. 84, 16.
 antār, prp. with lc. *within*, i. 85, 9; ii. 12, 8; 35, 7; iv. 51, 8; vii. 71, 5; 86, 2 (= *in communion with*); viii. 48, 2; among, viii. 29, 2, 3 [Lat. *inter*].
 antāri-ksa, n. *air, atmosphere*, i. 85, 7, 11; ii. 12, 2; x. 90, 14; 168, 3

[*situated between heaven and earth*: ksa = 1. *kai dwell*].
 ānti-tas, *adv. from near*, iii. 59, 2 [ānti *in front, near*].
 āndh-as, n. *Soma plant; juice*, i. 85, 6 [Gk. ἀνθ-ος 'blossom'].
 ān-na, n. *food*, ii. 85, 5, 7, 10, 11, 14; pl. 12; x. 90, 2 [pp. of *ad eat*].
 anyā, prn. a. *other*, ii. 35, 3, 8, 13; x. 34, 4, 10, 11, 14; 129, 2; with ab. = *than*, ii. 33, 11; anyā-anyā *one-another*, vii. 103, 3, 4, 5; anyā-anyā, anyāh-anyāh *some-others*, x. 14, 3; ii. 85, 3 [cp. Lat. *alius*, Gk. ἄλλος 'other'].
 āp, f. *water*, pl. N. āpas, ii. 85, 3, 4; vii. 49, 1, 2, 3, 4; 103, 2; A. āpās, v. 83, 6; inst. adbhās, x. 14, 9; G. apām, i. 85, 9; ii. 12, 7; 85, 1, 2, 3, 7, 9, 11, 13, 14; vii. 103, 4; x. 168, 8; L. apā, ii. 35, 4, 5, 7, 8; vii. 103, 5 [Av. ap 'water'].
 āpa-dhā, f. *unclosing*, ii. 12, 3.
 āpa-bhartavāi, dat. inf. *to take away*, x. 14, 2 [bhr *bear*].
 āpa-bhartī, m. *remover*, ii. 83, 7 [bhr *bear*].
 ā-paśyant, pr. pt. (K.) *not seeing*, x. 135, 8.
 āpas, n. *work*, i. 85, 9 [Lat. opus 'work'].
 apās, a. *active*, i. 160, 4.
 apās-tama, spv. a. *most active*, i. 160, 4.
 Apām nāpāt, m. *son of waters*, name of a god, ii. 83, 13; 35, 1, 3, 7, 9.
 āpi-hita, pp. *covered*, x. 129, 3 [dhā *put*].
 āpi-yā, a. *secret*, ii. 85, 11 [āpi contraction of a presupposed āpi-añc].
 a-praketā, a. (Bv.) *indistinguishable*, x. 129, 3 [praketā *perception*].
 ā-pratita, pp. (K.) *irresistible*, iv. 50, 9 [prati + pp. of *i go*].
 a-pramśyā, gdv. *not to be forgotten*, ii. 85, 6 [mrś *touch*].
 ā-budhya-māna, pr. pt. *unawakening*, iv. 51, 8 [budh *wake*].
 abhi-kṣipānt, pr. pt. *lashing*, v. 83, 3.
 abhi-tas, *adv. on all sides*, iv. 50, 3; with acc., *around*, vii. 103, 7.
 abhimāt-in, m. *adversary*, i. 85, 3 [abhi-māti, f. *hostility*].
 abhi-vrṣṭa, pp. *rained upon*, vii. 103, 4.
 abhiṣṭi-dyumna, a. (Bv.) *splendid & help*, iv. 51, 7 [dyumnā, n. *splendour*].
 abhiṣṭi-śavas, a. (Bv.) *strong to help*, iii. 59, 8 [śavas, n. *might*].

abhiñi, f. *attack*, ii. 83, 5 [abhi + ñi].
 abhi-vṛta, pp. *adorned*, i. 85, 4 [l. vṛ cover].
 ā-bhṛ-a, a. *monstrous*; n. *force*, ii. 88, 10; *monster*, iv. 51, 9 [non-existent, monstrous: -bhūṣe].
 ā-manya-māna, pr. pt. *not thinking* = *unexpected*, ii. 12, 10 [man think].
 ā-martya, a. (K.) *immortal*, viii. 48, 12; f. ā, x. 127, 2.
 a-mitra, m. (K.) *enemy*, ii. 12, 8 [mitrā friend].
 āmīta-varṇa, a. (Bv.) *of unchanged colour*, iv. 51, 9.
 āmī-vā, f. *disease*, i. 85, 9; ii. 83, 2; vii. 71, 2; viii. 48, 11 [am harm, 3. s. āmī-ti].
 amu-y-ā, inst. adv. *in this way, so*, x. 135, 2 [inst. f. of amū this used in the inflexion of ayām].
 ā-mūra, a. (K.) *wise*, vii. 61, 5 [not foolish: mūrā].
 a-mṛta, a. *immortal*; m. *immortal being*, i. 85, 2; vii. 63, 5; viii. 48, 8²; n. *what is immortal*, i. 85, 6; x. 90, 3; *immortality*, x. 129, 2 [not dead, mṛtā, pp. of mṛ die; cp. Gk. ἀμβροτος 'immortal'].
 amṛta-tvā, n. *immortality*, x. 90, 2.
 āmbh-as, n. *water*, x. 129, 1.
 ā-yajvan, m. (K.) *non-sacrificer*, vii. 61, 4.
 a-y-ām, dem. prn. N. s. m. *this*, iii. 59, 4; vii. 86, 8, 8; viii. 48, 10; x. 84, 18 (= here); he, i. 160, 4; x. 185, 7.
 a-yās, a. *nimble*, i. 154, 6 [not exerting oneself: yās = yas heat oneself].
 a-rapās, a. (Bv.) *unscathed*, ii. 88, 6; x. 15, 4 [rāpas, n. *infirmity, injury*].
 āram-kṛta, pp. *well-prepared*, x. 14, 13 [made ready].
 ār-am, adv. *in readiness*; with kṛ do service to (dat.), vii. 86, 7.
 ā-rāti, f. *hostility*, ii. 85, 6; iv. 50, 11; viii. 48, 3; x. 84, 14 [non-giving, niggardiness, enmity].
 a-ri, m. *niggard, enemy*, gen. aryās, ii. 12, 4, 5; iv. 50, 11; viii. 48, 8 [having no wealth: ri = rai; 1. indigent; 2. niggardly].
 ā-riṣṭa, pp. (K.) *uninjured*, vi. 54, 7 [riṣ injure].
 ar-unā, a. f. *ruddy*, x. 15, 7; n. *ruddy hue*, x. 168, 1.
 ar-uṣā, a. *ruddy*, i. 85, 5; vii. 71, 1.

a-reṇū, a. (Bv.) *dustless*, i. 85, 11 [reṇū m. dust].
 ark-ā, m. *song*, i. 85, 2; x. 15, 9 [aro sing].
 aro sing, praise, I. āroati. āsm-, *praise universally*, pf. ānṛce, i. 160, 4.
 āro-ant, pr. pt., *singing*, i. 85, 2; viii. 29, 10.
 arṇa-vā, a. *waving*, viii. 63, 2; m. *flood*, i. 85, 9.
 ār-tha, n. *goal*, vii. 63, 4 [what is gone for: r go].
 arth-in, a. *greedy*, x. 127, 5 [having an object, needy].
 ar-pāya, ca. of r go. ūd- *raise up*, ii. 83, 4.
 aryā, a. *noble*, vii. 86, 7; x. 84, 13; m. *lord*, ii. 85, 2.
 Arya-mán, m. *name of one of the Ādityas*, vii. 63, 6.
 ār-vant, m. *steed*, ii. 83, 1; vii. 54, 5 [speeding: r go].
 arvāk, adv. *hither*, x. 15, 4, 9; *afterwards*, x. 129, 6.
 arvāñc, a. *hitherward*, i. 85, 10; v. 83, 6.
 ārb-ant, pr. pt. *worthy*, ii. 83, 10³.
 av help, I. P. āvati, i. 85, 7; ii. 12, 14; 85, 15; iv. 50, 9, 11; vii. 49, 1-4; 61, 2; x. 15, 1, 5; *quicken*, v. 83, 4.
 ava-tā, m. *well*, i. 85, 10; iv. 50, 8 [āva down].
 a-vadyā, n. *blemish*, x. 14, 8 [gdv. not to be praised, blameworthy].
 avā-ni, f. *river*, v. 11, 5 [āva down].
 ava-pāsyant, pr. pt. *looking down on* (acc.), vii. 49, 8.
 avā-mā, spv. a. *lowest*; *nearest*, ii. 85, 12; *latest*, vii. 71, 8 [āva down].
 ava-yātī, m. *appeaser*, viii. 48, 2.
 āva-ra, cpv. a. *lower*, x. 15, 1; *nearer*, ii. 12, 8 [āva down].
 āv-as, n. *help*, i. 85, 1; 85, 11; ii. 12, 9; iii. 59, 6; x. 15, 4 [av help].
 ava-sāna, n. *resting place*, x. 14, 9 [un-binding, giving rest: āva + sā = si tie].
 avās-tāt, adv. *below*, x. 129, 5.
 avas-yū, a. *desiring help*, iv. 50, 9.
 a-vātā, a. (Bv.) *windless*, x. 129, 2 [vāta wind].
 av-i-tī, m. *helper*, ii. 12, 6.
 a-vīra, a. (Bv.) *sonless*, vii. 61, 4 [vīra hero].
 a-vṛkā, a. (K.) *friendly*, x. 15, 1 [not harming: vṛka wolf].

a-vyathyá, gdv. *immovable*, ii. 35, 5 [vyath *weaver*].
 as reach, obtain, V. asnóti, asnuté, i. 1, 3; 85, 2; ii. 33, 2. 6; iii. 59, 2; vii. 103, 9.
 abhi- attain to (acc.), i. 154, 5.
 ás-man, m. rock, ii. 12, 3 [Av. *asman* 'stone'; Gk. ἀσμων 'anvil'].
 ás-va, m. horse, ii. 12, 7; 85, 6; iv. 51, 5; v. 83, 3. 6; vii. 71, 3. 5; x. 34, 3. 11; 90, 10 [Lat. *equus* 'horse', Gk. ἵππος, OS. *ehu*].
 ásva-magha, a. (Bv.) rich in horses, vii. 71, 1 [maghá bounty].
 Ásv-in, m. du. horsemen, name of the twin gods of dawn, vii. 71, 2. 8. 6.
 astáu, nm. eight, i. 35, 8.
 as be, II. P.: pr. 2. ási, i. 1, 4; ii. 12, 15; 33, 3; 8. ásti, ii. 12, 5; 33, 7. 10; vii. 71, 4; 86, 6; x. 34, 14; pl. 1. smási, vi. 54, 9; viii. 48, 9; 3. sánti, i. 85, 12; x. 90, 16; ipv. ástu, v. 11, 5; vii. 86, 5; x. 15, 2; sántu, vii. 63, 5; op. syāma, iii. 59, 3; iv. 50, 6; 51, 10. 11; viii. 48, 12. 13; ipf. 3. ás, x. 129, 3; ásit, x. 34, 2; 90, 6. 12. 14; 129, 14. 22. 32. 4. 5; ásan, x. 90, 15. 16; 129, 5; pf. ása, vii. 86, 4; x. 129, 2; ásur, iv. 51, 7.
 ápi- be or remain in (loc.); syāma, iii. 59, 4; x. 14, 6.
 pári be around, celebrate, 2. pl. stha, vii. 103, 7.
 prá- be pre-eminent, ipv. astu, iii. 59, 2.
 ás-at, pr. pt. n. the non-existent, x. 129, 1. 4.
 a-sācát, a. (Bv.) inexhaustible, i. 160, 2 [having no second, sācát: sac follow].
 á-ita, (pp.) a. black, iv. 51, 9.
 á-sammr̥ṣṭa, pp. (K.) uncleansed, v. 11. 3 [mr̥ṣ *wipe*].
 ás-u, m. life, x. 14, 12; 15, 1 [1. as exist].
 asu-t̥p̥, a. (Tp.) life-stealing, x. 14, 12 [t̥p̥ delight in].
 ásu-niti, f. spirit-guidance, x. 15, 14.
 ásu-ra, m. divine spirit, i. 35, 7. 10; v. 83, 6 [Av. *ahura*].
 asur-yā, n. divine dominion, ii. 33, 9; 35, 2.
 asūyint, pr. pt. displeased, resentful, x. 135, 2.
 ás-ta, n. home, abode, x. 14, 8; 34, 10.
 asmá, prn. stem of 1. prs. pl.; A. asmán us, viii. 48, 8. 11; x. 15, 5; D.

asmábhyam to us, i. 85, 12; x. 14, 12; asmé to us, i. 160, 5; ii. 33, 12; Ab. asmád from us, ii. 33, 2; vii. 71. 1. 2; than us, ii. 33, 11; G. asmá-kam of us, vi. 54, 6; L. asmé in or on us, ii. 35, 4; iv. 50, 10. 11; viii. 48, 10; asmásu on us, iv. 51, 10.
 a-smin, L. of prn. root a, in this, ii. 35, 14; iv. 50, 10; x. 14, 5.
 á-smera, a. (K.) not smiling, ii. 35, 4.
 a-smái, D. of prn. root a, to him, ii. 35, 5. 12; for him, x. 14, 9; unaccented, asmaí to or for him, ii. 12, 5. 13; 35, 2. 10; vi. 54, 4; vii. 63, 5; x. 14, 9. 11.
 a-syá, G. of prn. root a, of this, ii. 33, 9; x. 129, 6; 168, 2; unaccented, asya his, of him, its, of it. i. 35, 7; 154, 5; 160, 3; ii. 12, 13; 35, 2. 6. 8. 11; iv. 50, 2; vi. 54, 3; vii. 86, 1; viii. 48, 12; x. 34, 4. 6; 90, 3. 4. 6. 12. 15; 129, 7; 135, 7; 168, 1.
 ás-yant, pr. pt. scattering, x. 168, 1 [as throw].
 a-syái, D. f. of prn. root a, to that, ii. 33, 5.
 ah say: pf. 3. pl. āhur, ii. 12, 5; v. 11, 6; vii. 86, 3; x. 34, 4.
 áha, emphasizing pol., indeed, i. 154, 6; v. 83, 3; vii. 103, 2.
 áhan, n. day, viii. 48, 7; x. 129, 2.
 ahám, prs. prn., I, viii. 86, 7; x. 15, 3; 34, 2. 3. 12.
 áhar, n. day, vii. 103, 7.
 áhas, n. day, x. 168, 3.
 a-hastá, a. (Bv.) handless, x. 34, 9.
 áh-i, m. serpent, ii. 12, 3. 11 [Av. *aži*, Gk. ἔχιδνα 'viper', Lat. *anguis*].
 á-hr̥ṣāna, pr. pt. Á. free from wrath [hr̥ be angry].
 Ā, prp. with ab. from, ii. 35, 2; iv. 50, 3; 51, 10; with L. in, i. 85, 4; ii. 35, 7. 8; iii. 59, 3; viii. 48, 6.
 á, pol. quite, very, ii. 12, 15; with D., viii. 48, 4.
 á-gata, pp. come, vii. 103, 3. 9 [gam go].
 á-gam-iṣṭha, a. spv. coming most gladly, x. 15, 3.
 āg-as, n. sin, vii. 86, 4; x. 15, 6 [cp. Gk. ἄγος 'guilt'].
 ác-ya, gd. bending, x. 15, 6 [á+ao bend].
 á-jāta, pp. produced, x. 129, 6 [jan generate].

ājya]

- āj-ya, n. *mellid mutter*, x. 90, 6 [ā-añ
anand].
āpi, m. *axe-end*, i. 35, 6.
ā-tata, pp. *extended*, x. 135, 6 [tan
stretch].
ā-tasthivāms, red. pf. pt. *having mounted*,
ii. 12, 8 [ā + sthā stand].
āt-mān, m. *breath*, x. 168, 4 [Old Saxon
āthom 'breath'].
Ādityā, m. *son of Aditi*, iii. 59, 2. 3. 5.
āp obtain, V. P. āpnōti; pf. āpa, iv. 51,
7 [Lat. ap-iscor 'reach', ap-ere 'seize'].
ā-bhis, I. pl. f. of prn. root a, *with these*,
v. 83, 1.
ā-bhū, a. *coming into being*, x. 129, 3.
āmā, a. *raw, unbaked*, ii. 35, 6 [Gk. ἄμω-s
'raw'].
ā-yat-ī, pr. pt. f. *coming*, x. 127, 1. 8
[ā + i go].
āyas-ā, a. f. ī, *made of iron*, viii. 29, 8
[āyas iron].
āy-ū, a. *active*; m. *living being, mortal*,
iii. 59, 9 [go].
ā-yudh-a, n. *weapon*, viii. 29, 5 [ā + yudh
fight].
āy-us, n. *span of life*, vii. 103, 10; viii
48, 4. 7. 10. 11; x. 14, 14 [activity:
i go].
āranya, a. *belonging to the forest*, x. 90, 8
[āranya].
ārōhant, pr. pt. *scaling*, ii. 12, 12 [ruh
mound].
avis, adv. *in view*, with kr, *make mani-
fest*, v. 83, 3.
ās-ū, a. *swift*, vii. 71, 5 [Gk. ἄσφ-s].
āsū-hēman, a. (Bv.), *of swift impulse*,
ii. 35, 1.
ā-sām, gen. pl. f. of the prn. root a, *of
them*, iv. 51, 6.
ās-ina, irr. pr. pt. ā., *sitting*, x. 15, 7
[ās sit].
ā-hita, pp. *placed in (lc.)*, viii. 29, 4; x.
14, 16; *with sām placed upon (lc.)*,
x. 135, 4 [dhā put].
ā-huta, pp. *to whom offering is made*, v.
11, 3.

I go. II. P. āmi, x. 84, 5; ēti, iv. 50, 8;
x. 34, 6; 168, 12; yānti, vii. 49, 1;
approach (acc.), viii. 48, 10; āyan, pr.
sb. pass, vii. 61, 4; attain, vii. 63, 4;
pf. iyūr, x. 15, 1. 2.
ānu- go after, vi. 54, 5; follow (acc.),
viii. 63, 5.

- āpa- go away, x. 14, 9.
abhī- come upon, ipf. āyan, vii. 103, 2.
āva- appease: op. iyām, vii. 86, 4.
ā- come, ii. 33, 1; v. 83, 6; go to, x.
14, 8.
ūpa ā- come to (acc.), i. 1, 7.
ūd- rise, vii. 61, 1; 63, 1-4; ipf. ait,
x. 90, 4.
ūpa- approach, vii. 86, 3; 103, 3; x.
14, 10; 34, 10; flow to, ii. 35, 3.
pārā- pass away, pf. iyūr, x. 14, 2. 7.
pāri- surround, ii. 35, 4. 9.
prā- go forth, i. 151, 8; x. 11, 7.
ānu prā- go forth after, vi. 51, 6.
vi- disperse, x. 14, 9.
sām- flow together, ii. 35, 3; unite, vii.
103, 2.
ichā-māna, pr. pt. ā. *desiring*, x. 34, 10
[iṣ wish].
i-tās, adv. *from here*, x. 135, 4.
i-ti, pcl. thus, ii. 12, 52; vi. 54, 1. 2; x.
34, 6 [180].
it-thā, adv. thus, ii. 35, 11; truly, i. 154,
5 [id + thā; 180].
i-d, emphasizing pcl. just, even, i. 1, 4.
6; 85, 8; 154, 3; ii. 35, 8. 10; iv. 50,
7. 8; 51, 9; vii. 86, 3. 6; x. 14, 16;
34, 5. 7. 8. 13; 127, 3 [Lat. id:
180].
i-d-ām, dem. prn. n. this, i. 154, 3; ii.
12, 14; 33, 10; iv. 51, 1; v. 11, 5;
x. 14, 15; 15, 2; 90, 2; 129, 3; 135,
7; this world, v. 83, 9; = here, vi. 54,
1 [111].
i-dānim, adv. now, i. 35, 7.
idh kindle, VII. ā inddhē.
sām- kindle, 3. pl. indhate, ii. 35, 11;
pf. idhiré, v. 11, 2.
idh-mā, m. fuel, x. 90, 6 [idh kindle].
ind-u, m. drop, Soma, viii. 48. 2. 4. 8.
12. 13. 15; pl. iv. 50, 10; vii. 48, 5.
Indra, m. name of a god, i. 85, 9; ii.
12, 1-15; iv. 50, 10. 11; v. 11, 2; vii.
49, 1; viii. 48, 2. 10; x. 15, 10; 90,
13.
indr-iyā, n. *might of Indra*, i. 85, 2
[Indra].
i-nv go, I. P. invati [secondary root
from i go according to class v.: i-nu].
sam- bring, i. 160, 5.
imā, dem. prn. stem, this, A. m. imām,
ii. 35, 2; x. 14, 4; 15, 6; N. m. pl.
imé, vi. 54, 2; viii. 48, 5; n. imā,
ii. 12, 3; x. 15, 4; imāni, vii. 61, 6;
71, 6 [111].

i-yám, dem. prn. *f. this*, v. 11, 5; vii. 61, 7; 71, 6²; x. 129, 6. 7 [111].

frá, *f. nurture*, v. 83, 4.

fr-ina, n. *dice-board*, x. 34, 1. 9.

fr-ya, a. *watchful*, vi. 54, 8.

i-va, enc. pcl. *like*, i. 1, 9; 85, 5. 8²; ii. 12, 4. 5; 33, 6; 35, 5. 13; iv. 51, 2; v. 11, 5; 83, 3; vii. 63, 1; 103, 5²; viii. 29, 8; 48, 4². 6. 7²; x. 34, 1. 8. 5. 8; 127, 7. 8 [180].

is-irá, a. *devoted*, viii. 48, 7.

istā-vrata, a. (Bv.) *accordant with desired ordinances*, iii. 59, 9.

istā-pūrtá, n. (Dv.) *sacrifice and good works*, x. 14, 8 [is-tā, pp. du. of yaj *sacrifice* + pūrtá, pp. of pñ *fill*, *bestowed*].

i-há, adv. *here*, i. 1, 2; 35, 1. 6; ii. 35, 13. 15; vi. 54, 9; vii. 49, 1. 2. 3. 4; x. 14, 5. 12; 15, 8. 5. 7. 11. 13²; 90, 4; 129, 6.

ñā, *f. consecrated food*, iv. 50, 8.

i go, IV. Ā. *fyate*, x. 168, 2; *approach*, *imahe*, vi. 54, 8.

antār-go *between* (acc.), i. 35, 9; 160, 1.

ij-ānā, pf. pt. Ā. (of yaj), *sacrificer*, iv. 51, 7.

id praise, II. Ā., *ñe*, i. 1, 1.

id-ya, gdv. *praiseworthy*, i. 1, 2 [id *praise*].

im, enc. pcl. (acc. of prn. i), i. 85, 11; ii. 12, 5; 33, 13²; 35, 1; vii. 103, 3 [180].

iya-māna, pr. pt. Ā. *going*, x. 168, 3 [i go].

ir stir, *set in motion*, II. Ā. *frte*.

ānu sām prā- *speed on together after*, x. 168, 2.

ūd- *arise*, x. 15, 1; v. 92, 3.

prā-, ca. *irāya*, *utter forth*, ii. 33, 8.

is be master of, overpower, II. Ā. *isṭe*, with gen., viii. 48, 14.

is-āna, pr. pt. Ā. *ruling over, disposing of* (gen.), vi. 54, 8; x. 90, 2; m. *ruler*, ii. 33, 9.

is move, I. *isati*, -te, from (ab.), v. 83, 2.

i-ítá, pp. *implored*, x. 15, 12 [id *praise*].

U, enc. pcl. *now, also*, i. 35, 6; 154, 4; ii. 33, 9; 35, 10. 15; iv. 51, 1. 2; v. 83, 10²; vi. 54, 3; vii. 61, 6; 63, 1. 2; 86, 3. 8; viii. 48, 3; x. 14, 2; 15, 8; 127, 3²; 129, 1² [180].

uk-thá, n. *recitation*, iv. 51, 7 [*vac speak*].

1. **uks sprinkle**, VI. *uksāti*, -te, x. 90, 7. *pra-* *besprinkle*, x. 90, 7.

2. **uks grow**.

uks-ítá, pp. *grown strong*, i. 85, 2 [2. *uks* = *vakṣ grow*].

ug-rá, a. *mighty*, ii. 33, 9; x. 34, 8; *fierce, terrible*, ii. 33, 11; viii. 29, 5.

uohánt, pr. pt. *shining*, iv. 51, 2 [1. *vas shine*].

u-tá, pcl. *and*, i. 85, 5; 154, 4; ii. 12, 5; 35, 11; iii. 59, 1; iv. 50, 9; v. 83, 2². 10; vi. 51, 6; vii. 63, 5; 86, 2; viii. 48, 1. 5. 8. 14; x. 34, 2; 90, 2; *utá vā*, vii. 49, 2²; = *and*, viii. 48, 15 [180].

utó, pcl. *and also*, x. 168, 1 [*utá + u*].

út-tara, cpv. a. *upper*, i. 154, 1 [*úd up*].

út-sa, m. *spring*, i. 85, 11; 154, 5 [*ud wet*].

ud wet, VII. P. *unátti*, *undánti* [cp. Lat. *und-a* 'wave'].

vi- *moisten, drench*, i. 85, 5; v. 83, 8.

ud-án, n. *water*, i. 85, 5 [Gk. *uallō* 'water'].

udan-vánt, a. *water laden*, v. 83, 7.

úd-ita, pp. *risen*, vii. 63, 5 [i go].

udumbalá, a. *brown* (?), x. 14, 12.

ud-vát, f. *upward path*, i. 35, 3; *height*, v. 83, 7; x. 127, 2 [*úd up + sf. vat*].

upa-ksiyánt, pr. pt. *abiding by* (acc.), iii. 59, 3 [ksi *dwell*].

upa-má, spv. a. *highest*, viii. 29, 9.

upa-yánt, pr. pt. *approaching*, ii. 33, 12 [i go].

úpa-ra, cpv. a. *later*, x. 15, 2 [Av. *upara* 'upper', Gk. *ὑπερ-s* 'pestle', Lat. *s-uperu-s* 'upper'].

upári, adv. *upward*, x. 34, 9; *above*, x. 129, 5 [Gk. *ὑνέρι*, *ὑνέρις* = *ὑνέρις*, Lat. *s-uper*, Old High German *ubr* 'over'].

úpa-śrita, pp. *impressed on* (lc.), vii. 86, 8 [śri *resort*].

upa-sádyā, gdv. *to be approached*, iii. 59, 5 [sád *sit*].

upá-sṭha, m. *lap*, i. 35, 5. 6; vii. 63, 8; x. 15, 7.

upa-hatnú, a. *slaying*, ii. 33, 11 [ha-tnu *from han slay*].

úpa-hūta, pp. *invited*, x. 15, 5 [hū *call*].

upará, m. *offence*, vii. 86, 6 [upa + ara *from r go: striking upon, offence*].

ubj force, VI. P., ubjāti.
 nir- drive out, i. 85, 9.
 ubhá, a. both, i. 85, 9; x. 14, 7 [cp. Lat. *am-bo*, Gk. *ἀμ-φω* 'both', Eng. *bo-th*].
 ubhá-ya, a. pl. both. ii. 12, 8.
 ubhayá-dat, a. having teeth on both jaws, x. 90, 10.
 ur-ú, a., f. urv-f, wide, i. 85, 6, 7; 154, 2; vii. 61, 2; 86, 1; x. 127, 2 [Av. *vouru*, Gk. *εὐρύς*].
 uru-kramá, a. (Bv.) wide-striding, i. 154, 5 [kráma, m. *struck*].
 uru-gāyá, a. (Bv.) wide-paced, i. 154, 1. 3, 6; viii. 29, 7 [-gāya gait from gā go].
 uru-cákṣas, a. (Bv.) far-seeing, vii. 63, 4 [cákṣas, n. sight].
 uru-vyácas, a. (Bv.) far-extending, i. 160, 2 [vyácas, n. extent].
 uru-śámsa, a. (Bv.) far-famed, viii. 48, 4 [śámsa, m. praise].
 uru-ayú, a. freedom-giving, viii. 48, 5 [from den. uru-aya put in wide space, rescue].
 urū-nasá, a. (Bv.) broad-nosed, x. 14, 12 [urú + náś nose].
 urviyá, adv. widely, ii. 85, 8 [inst. f. of urví wide].
 urv-f, f. earth, x. 14, 16 [urú wide].
 us-ánt, pr. pt. eager, vii. 103, 8; x. 15, 8³ [váś desire].
 Ūś-ás, f. Dawn, ii. 12, 7; vii. 63, 8; 71, 1; x. 127, 8, 7; pl. iv. 51, 1-9; 11 [1. *vas* shines; cp. Gk. *ἰώς* (for *áus-ós*), Lat. *aur-or-a*].
 usrá-yāman, a. (Bv.) faring at daybreak, vii. 71, 4 [usrá *matutinal*, yāman, n. course].
 us-r-iyá, f. cow, iv. 50, 5 [f. of us-r-iya ruddy from us-rá red].
 Ū, eno. pcl., ii. 35, 8; iv. 51, 2 [metrically lengthened for u].
 ū-tí, f. help, i. 85, 1; viii. 48, 15; x. 15, 4 [av favour].
 ūrú, m. du. thigh, x. 90, 11, 12.
 ūrj, f. vigour, strength, vii. 49, 4; x. 15, 7.
 ūrjāyant, den. pr. pt. gathering strength, ii. 85, 7.
 ūrdh-vá, a. upright, ii. 85, 9; upward, x. 90, 4 [Gk. *ὀρθός* for *ὀρθός*; Lat. *arduus* 'lofty'].
 ūrdhvām, acc. adv. upwards, i. 85, 10.
 ūrmā, f. night, x. 127, 6.
 ūr-vá, n. receptacle, ii. 85, 8; fold, herd, iv. 50, 2 [1. *vṛ* cover].

Ū go, V. P. rñóti, int. álariti arise, viii. 48, 8 [Gk. *ὀρ-νύ-μι* 'stir up'].
 abhí- penetrate to (acc.), i. 85, 9.
 prá- send forth, III. iyarti, vii. 61, 2.
 fñ-van, m. pl. name of a group of ancestors, x. 14, 8 [singing from aro sing].
 fñ-vant, a. singing, jubilant, iv. 50, 5 [aro sing].
 fñ, f. stanza, ii. 35, 12; collection of hymns, *Rgveda*, x. 90, 9 [aro sing, praise].
 rñás-e, dat. inf. with prá, to praise, vi. 61, 6 [aro praise].
 r-ná, n. debt, x. 127, 7.
 rñá-ván, a. indebted, x. 34, 10 [rñá debt].
 r-tá, n. settled order, i. 1, 8; iv. 51, 8; truth, x. 34, 12 [pp. of r go, settled].
 rtá-jāta-satya, a. punctually true, iv. 51, 7 [true as produced by established order].
 rta-jñá, a. knowing right, x. 15, 1.
 rta-yúj, a. yoked in due time, iv. 51, 5; vii. 71, 3.
 rta-spśá, a. cherishing the rite, iv. 50, 3.
 rtá-van, a. holy, ii. 85, 8; x. 163, 3; pious, vii. 61, 2; f. -vari observing order, i. 160, 1.
 r-tú, m. season, vii. 103, 9 [fixed time: from r go].
 r-té, adv. prp. with ab., without, ii. 12, 9 [loc. of rtá].
 rtv-ij, m. ministrant, i. 1, 1 [rtú + ij = yaj sacrificing in season].
 rdūdára, a. compassionate, ii. 83, 5; wholesome, viii. 48, 10.
 rdh thrive, V. P. rdhnóti.
 ánu- bring forward, op. 2. s. rdhyás, viii. 48, 2.
 fñhak, adv. separately, vii. 61, 8.
 Rbh-ú, m. pl. name of three divine artificers, iv. 51, 6 [skilful, from rabh take in hand].
 fñ-i, m. seer, i. 1, 2; iv. 50, 1; x. 14, 15; 90, 7.
 rñ-tí, f. spear, i. 85, 4 [rñ thrust].
 rñ-vá, a. high, lofty, vii. 61, 8; 86, 1.
 Ī-ka, nm. one, i. 85, 6; 154, 3, 4; vii. 103, 6⁴; viii. 29, 1-8, 10; x. 14, 16; 129, 2, 3 [prn. root e].
 oka-pará, a. too high by one, x. 34, 2.
 ékeśa, a. having one pole, x. 135, 3 [Isá + pole of a car].
 e-tá, dem. prn. stem, this: n. etád, iii. 59, 5; acc. m. etám this, x. 14, 9; him,

x. 34, 4; inst. *etēna*, v. 83, 6; n. pl. *etā*, x. 15, 14; m. pl. *etē* *these*, vii. 103, 9 [prn. root *e + tā* *this*].
 śta-śa, n. *stead of the Sun*, vii. 63, 2 [*śta* *speeding*, from *i go*].
 etā-vant, a. *such*, x. 90, 3 [prn. *etā* *this + sf. vant*].
 e-na, enc. prn. stem of 3. prs. *he, she*, it: acc. *enam him*, ii. 12, 5; iii. 59, 8; vii. 103, 2; x. 14, 11; 84, 4; 168, 2; acc. pl. *enān them*, vii. 103, 3; gen. du. *enos of them two*, vii. 103, 4 [prn. root *e*].
 ēn-as, n., ii. 12, 10; vii. 71, 4; 86, 8.
 enā, inst. *by it*, x. 14, 4; adv. *thither*, x. 14, 2 [inst. of prn. root *a*].
 e-bhis, l. pl. *with them*, x. 34, 5 [prn. root *a*].
 e-bhyas, D. pl. *to them*, x. 34, 8 [prn. root *a*].
 e-vā, pcl. *thus, just*, i. 1, 8; ii. 12, 1; iv. 51, 9; vi. 54, 1. 2; x. 90, 2 [prn. root *e*; cp. 180].
 e-vā (= evā), adv. *thus, just*, ii. 83, 15; iv. 50, 8 [prn. root *e*].
 e-śā, dem. prn.: N. s. m. *eśā* *this*, x. 168, 4; *he*, ii. 12, 15; vii. 63, 3; viii. 29, 6; f. *eśā* *this*, x. 14, 2; *she*, x. 34, 2 [from prn. root *e + śa*].
 e-śām, G. pl. m. *of them*, i. 85, 3; vii. 103, 5^a. 6; x. 34, 5. 8; 129, 5 [prn. root *a*].
 Ō-k-as, n. *abode*, iv. 50, 8 [*wonted place*: *uc be wont*].
 ōj-as, n. *might*, i. 85, 4. 10; 160, 5 [uj = vaj; cp. Lat. *augus-tu-s* 'mighty', 'august'].
 oja-yāmāna, den. pr. pt. *Ā. showing one's strength*, ii. 12, 11 [ōjas].
 ōj-iyāms, cpv. a. *mightier*, ii. 83, 10.
 ōṣa-dhī, f. *plant*, v. 83, 1. 4. 5. 10; vii. 61, 3 [āv(a)s-a *nurture* (av further) + dhī *holding*, from dhā *hold*].
 Kā, inter. prn. *who?* i. 85, 7; x. 129, 6; 135, 5^a; G. *kāśya*, x. 129, 1; du. *kāu*, x. 90, 11²; with cid: I. *kēna* *cid by any*, x. 15, 6; pl. N. *kē* *cid some*, viii. 103, 8.
 ka-kūbh, f. *peak*, i. 35, 8.
 ka-tamā, inter. prn. *which (of many)?* i. 85, 7; iv. 51, 6; with *canā* *any*, x. 168, 3 [Lat. *quo-tum-u-s*].

kati-dhā, adv. *into how many parts?* x. 90, 11 [kā-ti *how many?* Lat. *quot*].
 ka-dā, inter. adv. *when?* vii. 86, 2; with *canā*, *ever*, vi. 54, 9 [kā *who?*].
 kānikradat, int. pr. pt. *bellowing*, iv. 50, 5; v. 83, 1. 9 [krand *roar*].
 kān-iyāms, cpv. *younger*, vii. 86, 6 [cp. kan-yā, f. *girl*; Gk. *κavvós* 'new' for *καυτός*].
 kam, pcl., i. 154, 1 [*gladly*: cp. p. 225, 2].
 kār-tave, dat. inf. of kṛ do, i. 85, 9.
 karmalik-in, a. *radiant*, ii. 83, 8.
 kav-i, m. *sage*, v. 11, 3; vii. 86, 3; x. 129, 4 [Av. *kavi* 'king'].
 kavī-kratu, a. (Bv.) *having the intelligence of a sage*, i. 1, 5; v. 11, 4.
 kavi-tara, cpv. a. *wiser*, vii. 86, 7.
 kavi-śastā, pp. (Tp.) *recited by the sages*, x. 14, 4.
 kav-yā, a. *wise*, x. 15, 9; m. pl. name of a group of Fathers, x. 14, 8.
 kāśā, f. *whip*, v. 83, 8.
 kām-a, m. *desire*, i. 85, 11; x. 34, 6; 129, 4 [kam *desire*].
 kās appear, int. *cākaśiti*.
 abhī- look upon, x. 135, 2.
 kitavā, m. *gambler*, x. 34, 3. 6. 7. 10. 11. 18.
 kī-m, inter. prn. *what?* vii. 86, 2. 4; viii. 48, 3²; x. 90, 11; 129, 1²; with *canā* *anything*, x. 129, 2 [Lat. *qui-s, qui-d*].
 kīla, adv. *emphasizing preceding word*, indeed, ii. 12, 15 [180].
 kīr-i, m. *singer*, ii. 12, 6 [2. kṛ *commemorate*].
 ku-carā, a. *wandering at will*, i. 154, 2 [ku, inter. prn. root *where?* = *anywhere* + *cara* from *car* *fare*].
 ku-tās, inter. adv. *whence?* x. 129, 6²; 168, 3 [prn. root *where?*].
 ku-mārā, m. *boy*, x. 135, 8. 4. 5; = *son*, ii. 33, 12.
 kumārā-deśna, a. (Bv.) *presenting gifts like boys*, x. 34, 7 [deśnā, n. *gift* from *dā* *give*].
 kul-yā, f. *stream*, v. 83, 8.
 kuv-id, inter. pcl. *whether?* ii. 35, 1. 2; iv. 51, 4 [ku + id: cp. p. 226].
 kū-ha, inter. adv. *where?* ii. 12, 5; x. 129, 1 [ku + sf. *ha* = dhā: cp. p. 212].
 kṛ make, V. krñōti, krñutē, iv. 50, 9; v. 83, 8; = *hold*, x. 34, 12; = *raise*

(voice), 8; pr. sb. 3. s. kṛpávat, viii. 48, 3; 3. pl. kṛpávan, iv. 51, 1; vii. 63, 4; 2. pl. Ā. kṛpúdhvam, x. 34, 14; ipv. kṛpuhí, x. 135, 3; pf. cakra-má, vii. 86, 5; x. 15, 4; cakrúr, vii. 63, 5; Ā. cakré, x. 90, 8; cakra-te, viii. 29, 9; cakriré, i. 85, 1. 2. 7. 10; ft. karisyási, i. 1, 6; root ao. ákar, ii. 12, 4; iii. 59, 9; v. 83, 10; ákran, x. 14, 9; 3. pl. Ā. ákrata, vii. 103, 8; x. 34, 5; sb. kárati, ii. 35, 1; kárā-ma, x. 15, 6; ao. ps. ákārī, vii. 61, 7 [cp. Gk. *kpaivw* 'accomplish', Lat. *creo* 'create'].

úpa á- drive up for: rt. ao. ákaram, x. 127, 8.

ávis- make manifest, v. 83, 3.

nís- turn out: rt. ao. askṛta, x. 127, 8. kṛnv-ánt, pr. pt. making = offering, vii. 103, 8; x. 168, 1 [kr make].

kr-tá, pp. made, i. 85, 6; ii. 12, 4; vii. 61, 6 (= offered); x. 90, 12. 15; 135, 6; n. lucky throw, x. 34, 6 [Av. *kereta*, Old Persian *karta* 'made'].

kṛtā, f. breast(?), ii. 85, 5.

kr-tvī, gd. having made, x. 15, 12.

krś-á, n. poor, ii. 12, 6 [krś grow lean].

kṛśana, n. pearl, i. 35, 4.

krś drab, I. P. kársati, v. 83, 7; VI. P. krśá-ti till, x. 34, 13.

krś-í, f. field, x. 34, 13 [krś till].

krś-ti, f. pl. people, i. 160, 5; iii. 59, 1 [tillage, settlement: krś till].

krś-ná, a. black, i. 35, 2. 4. 9; x. 127, 7; f. f. vii. 71, 1.

kṛp be fit, I. kálpati, cs. kalpáyati, -te arrange, x. 15, 14.

vi- dispose, x. 90, 11, 14.

ket-ú, m. banner, v. 11, 2. 8; vii. 63, 2 [ot appear; Go. *haidu-s* 'manner'].

kévata, m. pit, vi. 54, 7.

kóśa, m. bucket, v. 83, 8; uell (of a car), vi. 54, 8.

kr-á-tu, m. power, ii. 12, 1; wisdom, vii. 61, 2 [kr do].

kṛand bellow, I. P. krándati.

abhí- bellow towards, v. 83, 7.

kránd-as, n. battle array, ii. 12, 8 [battle cry: kṛand shout].

kṛam stride, I. P. krámati, Ā. kráma-te.

vi- stride out, pf. cakrame, viii. 29, 7.

abhí vi- spread asunder, develop into: ipf. ákrāmat, x. 90, 4.

krīḍ play, I. krīḷa, x. 34, 8

krudh be angry, IV. P. krúdhya-ti; red. ao. inj. cukrudhāma, ii. 33, 4.

kvā, inter. adv. where? i. 35, 7; ii. 33, 7; iv. 51, 6; x. 168, 8; with *avid* who knows where, x. 34, 10 [pronounced kúa].

kṣa-trá, n. dominion, i. 160, 5 [kṣa = kṣi rule].

kṣam forbear, I. Ā. kṣámate.

abhí- be merciful to (acc.), ii. 33, 1. 7.

kṣi dwell, II. P. kṣéti, iv. 50, 8.

ádhi- dwell in (loc.), i. 154, 2.

kṣiy-ánt, pr. pt. dwelling, ii. 12, 11 [kṣi dwell].

kṣé-ma, m. possession, viii. 86, 8 [kṣi: kṣáyati possess].

Khan-i-trima, a. produced by digging, vii. 49, 2 [khan dig].

khálu, adv. indeed, x. 34, 14 [p 227].

khā-tá, pp. dug, iv. 50, 8 [khan dig].

khyā see: no present; a ao. ákhyat.

abhí- perceive, vii. 86, 2.

ví- survey, i. 35, 5. 7. 8; x. 127, 1.

Gaṇ-á, m. throng, iv. 50, 5; x. 34, 12.

gabh-irá, a. profound, x. 129, 1 [gabh = gāh plunge].

gabhirá-vepa, a. (Bv.) of deep inspiration, i. 35, 7.

gam go, I. gáhati, -te to (acc.), i. 1, 4; x. 14, 18; root ao. 3. pl. ágman, vii. 71, 6; 1. pl. áganma, viii. 48, 3.

11 [Gk. *paivw*, Lat. *venio*, Eng. *come*].

á- come, i. 1, 5; 85, 11; root ao. ipv. gahí, vi. 54, 7; x. 14, 5; 2. pl. gatá, x. 15, 4; 3. gámantu, x. 15, 5². 11; go to (acc.), x. 168, 2.

sám- go with (inst.), a ao. op., vi. 54, 2; unite with (inst.), x. 14, 8.

gám-a-dhyaí, dat. inf. (of gam) to go, i. 154, 6.

garta-sád, a. (Tp.) sitting on a car-seat, ii. 33, 11.

gárbh-a, m. germ, ii. 33, 13; v. 83, 1. 7; x. 168, 4 [gṛbh receive].

gáv-y-úti, f. pasturage, x. 14, 2 [Bv. having nurture for cows: go].

gáh-ana, a. unfathomable, x. 129, 1 [gāh plunge].

gā go, III. P. jígāti.

abhí- approach, vii. 71, 4.

á- come: rt. ao. agát, i. 85, 8.

pári- go by (acc.): root ao. inj. gāt, ii. 33, 14.

prá- go forward, ipv. jigāta, i. 85, 6; enter, root ao., viii. 48, 2.
gā-tū, m. path, way, iv. 51, 1; vii. 63, 5; x. 14, 2 [gā go].
gūtre-gātre, lc. itv. cd., in every limb, viii. 48, 2 [gā go].
gāya-trī, f. a metre, x. 14, 16 [song: gā sing].
gir, f. song, ii. 85, 1; v. 11, 5; 83, 1; vii. 71, 6; x. 135, 7 [gr sing].
giri-ksī-t, a. mountain-dwelling, i. 154, 3 [ksī dwell].
giri-sthā, a. mountain-haunting, i. 154, 2 [sthā stand].
gup guard: pf. jugupur, vii. 103, 9 [secondary root from the den. go-pā-ya].
gūhā, adv. in hiding, v. 11, 6; with kr, cause to disappear, ii. 12, 4 [from guh-ā, inst. of gūh concealment, w. adverbial shift of accent].
guh-ya, gdv. to be hidden, vii. 103, 8 [guh hide].
guh-ant, pr. pt. hiding, iv. 51, 9 [guh hide].
gūhā, pp. hidden, x. 129, 3 [guh hide].
 1. gr sing, IX. grnāti, grnītē, ii. 33, 8. 12.
 abhi- greet favourably, x. 15, 6.
 2. gr waken: red. ao. 2. du. ipv. jigrtam, iv. 50, 11.
grn-ant, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].
grn-ānā, pr. pt. ā. singing, praising, i. 35, 10; 160, 5 [gr sing].
grt-sa, a. experienced, vii. 86, 7.
grdh be greedy, IV. P. grdhyati; a ao. āgrdhat, x. 34, 4.
grbh-āyā, den. P. grasp.
 ūd- hold up, cease, v. 83, 10.
grh-ā, m. house, pl., vi. 54, 2 [grah receive, contain].
grhē-grhe, lc. itv. cd., in every house, v. 11, 4.
gō, f. cow, pl. N. gāvas, i. 154, 6; ii. 12, 7; viii. 48, 5 (= straps); x. 34, 13; 90, 10; A. gās, ii. 12, 3; vi. 54, 5. 6; 127, 8; G. gāvām, iv. 51, 8; vii. 103, 2. 10 [Av. N. gau-s, Gk. βοῦ-s, Lat. bo-s (bo-), OI. bo, Eng. cow].
Gó-tama, m. name of a seer, i. 85, 11 [spv. of go cow].
go-pā, m. Tp. (cow-protector), guardian, i. 1, 8; v. 11, 1; viii. 48, 9 [gō cow + rā protect].

gō-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].
gō-mātr, a. (Bv.) having a cow for a mother, i. 85, 8.
gō-māyu, a. (Bv.) loving like a cow, vii. 103, 6. 10 [māyū, m. loving].
grabh seize, IX. grbhñāti, grbhñitē, vii. 103, 4.
 ānu- greet, vii. 103, 4.
grāma, m. village, x. 127, 5; pl. = clans, ii. 12, 7.
grām-yā, a. belonging to the village, x. 90, 8 [grāma].
grīsmā, m. summer, x. 90, 6.

Ghar-mā, m. hot milk offering, vii. 103, 9 [Av. gar-ma, Lat. formu-s, Gk. θερμός 'warm', Eng. warm].
gharma-sād, a. (Tp.) sitting at the heating vessel, x. 15, 9. 10 [sad sit].
gharm-in, a. heated, vii. 103, 8.
ghas eat: root ao. 3. pl. āksan, x. 15, 12 [= ā-gh(a)s-an].
ghā, enc. emphasizing pel., iv. 51, 7 [180].
ghṛ-nī, f. heat, ii. 83, 6 [ghṛ = hr be hot].
ghṛ-tā, (pp.) n. clarified butter, ghee, i. 85, 8; ii. 33, 11. 14; v. 11, 3; 83, 8 [ghṛ be hot].
ghrtā-nirniḥ, a. (Bv.) having a garment of ghee, ii. 85, 4 [nir-nī, f. splendour from nis out + nī wash].
ghrtā-pratīka, a. (Bv.) butter-faced, v. 11, 1 [prātīka, n. front from pratyāñā turned towards].
ghrtā-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.
ghṛs-vi, a. impetuous, i. 85, 1 [ghṛs = hrṣ be excited].
gho-rā, a. terrible; n. magic power, v. 84, 14.
ghoḥ-a, m. sound, x. 168, 1. 4 [ghuṣ make a noise].

Ca, enc. pel. and, i. 160, 2. 3; ii. 83, 13; 85, 6. 8; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7. 9. 14; 84, 11; 90, 2. 3. 7. 8. 10; ī, viii. 48, 2; x. 34, 5; ca-ca, i. 85, 11; iv. 51, 11; x. 14, 3. 11; 15, 3. 13; 90, 13 [Av. ca, Lat. que 'and'; cp. 180].

oakr-ā, n. wheel, vi. 54, 3; vii. 63, 2 [Gk. κύκλος, Anglo-Saxon hweowol].
oaks, see II. cāṣṭe [reduplicated form of kas = kās shine: = ca-k(a)s].

abhi- regard, iii. 59, 1; vii. 61, 1.
 prá-, cs. cākṣāya illumine, viii. 48, 6.
 ví- reveal, x. 34, 13.
 cākṣ-u, n. eye, x. 90, 13 [caks see].
 cākṣ-us, n. eye; vii. 61, 1; 63, 1 [caks see].
 cat hide (intr.), I. P. cātati; cs. cātāya drive away, ii. 33, 2.
 catur-akṣá, a. (Bv.) four-eyed, x. 14, 10. 11 [akṣá = áksi eye].
 catus-pád, n. (Bv.) four-footed, iv. 51, 5 [catúr four, Lat. quattuor, Go. fludōr].
 catvāriṃśá, ord., f. f. fortieth, ii. 12, 11.
 ca-ná, pol. and not, vii. 86, 6.
 candrā-mās, m. moon, x. 90, 13 [K. ed. bright (candrā) moon (mās)].
 car fare, I. carati, -te, iv. 51, 6. 9; viii. 29, 8; x. 14, 12; 168, 4.
 abhi- bewitch, x. 34, 14.
 á- approach, iv. 51, 8.
 prá- go forward, enter, viii. 48, 6.
 abhi sám- come together, viii. 48, 1.
 cará-ṭha, n. motion, activity, iv. 51, 5 [car fare].
 cár-ant, pr. pt. wandering, x. 34, 10; faring, x. 135, 2.
 car-i-tra, n. leg, viii. 48, 5 [car move].
 cár-man, n. skin, hide, i. 85, 5; vii. 63, 1.
 carsani-dhṛ-t, a. (Tp.) supporting the folk, iii. 59, 6 [carsani, a. active, f. folk + dhṛ-t supporting].
 cá-ru, a. dear, ii. 35, 11 [can gladden; Lat. cá-ru-s 'dear'].
 ci-kit-vāma, red. pf. wise, vii. 86, 3 [cit think].
 cit perceive, I. cētati, -te; pf. cikéta, i. 35, 7; sb. ciketat, i. 35, 6; cs. citāya stimulate, iv. 51, 3; cetāya cause to think, vii. 86, 7.
 á- observe: pf. ciketa, vii. 61, 1.
 cit-rá, a. brilliant, iv. 51, 2; n. marvel, vii. 61, 5.
 citrá-bhānu, a. (Bv.) of brilliant splendour, i. 35, 4; 85, 11.
 citrá-śravas, a. (Bv.) having brilliant fame; spv. -tama of most brilliant fame, i. 1, 5; bringing most brilliant fame, iii. 59, 6.
 cid, enc. pol. just, even, i. 85, 4. 10; ii. 12, 8. 13. 15; 83, 12; vii. 86, 1. 3. 8; x. 34, 8²; 127, 5 [Lat. quid].
 cekt-āna, int. pr. pt. famous, ii. 33, 15 [cit perceive].

cod-i-tf, m. furtherer, ii. 12, 6 [cud impel].
 oyáv-āna, a. unstable, ii. 12, 4 [oyu move].
 oyáv-āna, m. name of a seer, vii. 71, 5 [pr. pt. of oyu move].
 cyu waver, fall, I. oyávate.
 prá-, cs. oyávāya overthrow, i. 85, 4.

Chand seem, II. P. chāntti; pf. ca-chānda, vii. 63, 3; seem good, please, 8. s. s. ao. áchān, x. 34, 1.
 chánd-as, n. metre, x. 14, 16; 90. 9.
 chāyá, f. shade, ii. 33, 6 [Gk. σκιά].

Jágat, n. world, i. 35, 1 [pr. pt. of gā go].
 jágm-i, a. nimble, speeding, i. 85, 8 [from red. stem jag(a)n of gam go].

jajū-āná, pf. pt. A. having been born, x. 14, 2 [jan generate].

jan generate, create, I. jānati; pf. jajāna, i. 160, 4; ii. 12, 3. 7; 85, 2; jajāré were born, x. 90, 9¹. 10; iṣ ao. ájani-ṣṭa has been born, iii. 59, 4; v. 11, 1; red. ao. ájijanas hast caused to grow, v. 83, 10; cs. janāya generate, ii. 35, 13; x. 135, 5 [Old Lat. gen-ō 'generate': Gk. ao. ἰ-γεν-ό-μεν].

prá- be prolific, IV. Á. jāya, ii. 33, 1; 35, 8.

ján-a, m. mankind, ii. 35, 15; iii. 59, 9; iv. 51, 1; v. 11, 1; pl. men, people, i. 35, 5; ii. 12, 1-14; iii. 59, 1. 8; iv. 51, 11; vii. 49, 3; 61, 5; 63, 2. 4; x. 14, 1 [jan generate; cp. Lat. gen-us, Gk. γέν-ος, Eng. kin].

janáy-ant, cs. pr. pt. generating, i. 85, 2.
 ján-i, f. woman, i. 85, 1.

ján-i-man, n. birth, ii. 35, 6.

jan-ús, n. generation, vii. 86, 1 [jan generate].

jáy-ant, pr. pt. conquering; m. victor, x. 84, 7 [ji conquer].

jár-ant, pr. pt. aging, old, x. 34, 3 [j waste away; Gk. γέρ-ovr- 'old man'].

jar-ás, m. old age, vii. 71, 5 [j waste away; cp. Gk. γῆρας 'old age'].

jar-i-tf, m. singer, ii. 33, 11 [j sing].

jálāsa, n. cooling, ii. 33, 7.

jálāsa-bheṣaja, a. (Bv.) having cooling remedies, viii. 29, 5 [bheṣajā, n. remedy].

jálp-l, i. idle talk, chatter, viii. 43, 14 [jalp chatter].

jas be exhausted, I. jása; pf. ipv. jajastám weaken, iv. 50, 11.

jā be born, IV. Ā. jāyate is born, v. 11, 3; 88, 4; x. 90, 5; jāyase art born, v. 11, 6; ipf. ājāyata was born, x. 90, 9, 12, 13¹; 129, 8; 135, 6; ājāyanta, x. 90, 10.

jāgr-vi, a. watchful, v. 11, 1; stimulating, x. 34, 1 [from red. stem of 2. gr wake].

jā-tā, pp. born, ii. 12, 1; x. 90, 5, 7; 168, 8; = finite vb., were born, x. 90, 10, 13; n. what is born, ii. 33, 8 [jā be born].

jātā-vedas, a. (Bv.) having a knowledge of beings, x. 15, 12, 13 [véd-as, n. knowledge from vid know].

jān-u, n. knee, x. 15, 6 [Gk. γόνυ, Lat. genu, Go. kniu, Eng. knee].

jāya-māna, pr. pt. being born, iv. 50, 4 [jā be born].

jā-yā, f. wife, x. 84, 2, 4, 10, 11, 13 [jā be born].

jār-in-i, f. courtesan, x. 81, 5 [having paramours: jārā].

Jāhuś-ā, m. name of a protégé of the Aśvins, vii. 71, 5.

ji conquer, I. jāyati; ft. jesyāmi, x. 34, 6; ps. jiyate, iii. 59, 2 [when accented this form appears in the RV. as jiyate, i. e. it is then pr. Ā. of jyā overpower].

vi- conquer, ii. 12, 9.

sām- win, iv. 50, 9.

jigī-vāms, red. pf. pt. having conquered, ii. 12, 4; x. 127, 8 [ji conquer].

jihmā, a. transverse = athwart, i. 85, 11; prone, ii. 35, 9.

jirā-dānu, a. (Bv.) having quickening gifts, v. 83, 1.

jiv-ā, n. living world, iv. 51, 5 [Lat. viv-o-s].

jivās-e, dat. inf. to live, viii. 48, 4; with prā to live on, x. 14, 14.

jus enjoy, VI. juśā, vii. 71, 6; 86, 2; x. 15, 4, 13; pf. sb. jūṣaṇ, vii. 61, 6; is ao. sb. jōṣaṣat, ii. 35, 1 [cp. Gk. γέωω. Lat. gus-tus, Go. kiusan, Eng. choose].

jus-ānā, pr. pt. Ā. enjoying, viii. 48, 2.

jūs-ta, pp. [with shifted accent] acceptable, iii. 59, 5 [jus enjoy].

jū, IX. P. junāti speed, vii. 86, 7.

jr, I. Ā. jāra awake, be active, iv. 51, 8.

jōha-māna, pr. pt. Ā. gasping, x. 15, 9 [jeh gasp].

jñā know, IX. jānāti, x. 34, 4 [cp. Gk. γινω-ν, Lat. co-gno-sco, Eng. know].

vi-, ps. jūṣyāte be distinguished, iv. 51, 6.

imā, f. earth, gen. jmās, iv. 50, 1.

jyā-yāms, cpv. more, x. 90, 8; elder, vii. 86, 6 [jyā overpower; Gk. βιά 'force'].

jyē-sṭha, spv. highest, ii. 35, 9; chief, vii. 86, 4 [spv. of jyā].

jyót-is, n. light, iv. 50, 4; 51, 1; viii. 48, 8; x. 127, 2 [jyut = dyut shine].

Tā, dem. prn., that; he, she, it; n. tāḍ that, i. 1, 6; 35, 6; 154, 2, 5, 6; ii. 35, 11, 15; iv. 51, 10, 11; vi. 86, 2, 3, 4; 103, 5, 7; x. 84, 12, 13; 90, 12; 129, 2, 3, 4; 135, 5; m. A. tām him, ii. 33, 13; 35, 8, 4; iv. 50, 1, 9; vi. 54, 4; that, x. 90, 7; 135, 4; I. tēna with it, viii. 29, 4, 10; with him, x. 90, 7; I. f. tāyā with that, i. 85, 11; D. tāsmai to him, iii. 59, 5; iv. 50, 8; x. 34, 12; for him, x. 135, 2; to that, viii. 48, 12, 13 (= as such); x. 108, 4; for that, viii. 48, 10; ab. tasmād from him, x. 90, 5, 8, 9¹, 10¹; than that, x. 129, 2; G. tāsyā of him, ii. 35, 9; iii. 59, 4; of that, viii. 48, 8; x. 15, 7; du. m. tāu these two, x. 14, 12; f. té these two, i. 160, 1, 5; D. tābhyām to those two, x. 14, 11; pl. N. m. té they, i. 85, 2, 7, 10; viii. 48, 5; x. 15, 3, 5¹, 12, 13; those, x. 15, 1; 90, 16; = as such, x. 15, 4, 7; f. tās they, iv. 51, 8; those, iv. 51, 7², 9; vii. 49, 1, 2, 3, 4; n. tā those, i. 154, 6; ii. 33, 13; x. 14, 16; tāni those, i. 85, 12; x. 90, 16; A. tān those = that, x. 90, 8; I. tēbhis with them, i. 85, 11; x. 15, 8, 14; f. tēbhis with them, x. 168, 2; G. tēṣām of them, x. 14, 6; L. tēsu in them, ii. 33, 13.

tams shake.

abhi- attack: pf. tataśré, iv. 50, 2.

tatan-vāms, pf. pt. having spread, vii. 61, 1 [tan stretch].

tā-tas, adv. thence, x. 90, 4; so, x. 135, 6 [prn. root tā].

tā-tra, adv. there, x. 84, 13 [prn. root tā].

tā-thā, adv. thus, x. 90, 14 [prn. root tā].

ta-dānim, adv. then, x. 129, 1 [prn. root tā].

tan extend = perform, VIII. tanōti; ipf. ātanvata, x. 90, 6 [cp. Gk. τέννυμαι 'stretch', Lat. tendo 'stretch'].

abhi- extend over: red. pf. sb., i. 160, 5.

áva- slacken (Ā.), ii. 33, 14.
 á- extend to (acc.), i. 85, 7.
 ánu á- extend over, viii. 48, 13.
 tán-aya, n. descendant, ii. 33, 14 [tan extend].
 tan-ú, f. body, i. 85, 3; ii. 35, 13; iv. 51, 9; viii. 48, 9; x. 14, 8; 15, 14; 84, 6; self, vii. 86, 2. 5 (pl.) [tan stretch: cp. Lat. *ten-u-i-s*, Gk. *τάν-ύ*, Eng. *thin*].
 tanv-ānā, pr. pt. Ā. performing, x. 90, 15 [tan extend].
 tap burn, I. tāpa; pf. tatāpa = it pains, x. 84, 11; ps. tapyāte, is distressed, x. 84, 10 [cp. Lat. *tep-ere* 'be warm'].
 tāp-ana, a. burning, x. 34, 7 [tap burn].
 tāp-as, n. heat, x. 129, 8 [Lat. *tep-or*].
 tap-tā, pp. heated, vii. 103, 9 [tap burn].
 tām-as, n. darkness, iv. 50, 4; 51, 1. 2. 3; vii. 63, 1; 71, 5; 127, 2. 8. 7; 129, 3² [tam faint].
 tánniṣ-ic-i, f. power of darkness, viii. 48, 11 [tamis = tāmās + ic = i-año].
 tar-āni, a. speeding onward, vii. 63, 4 [tṛ cross].
 tá-rhi, adv. then, x. 129, 2 [prn. root tá].
 tāva, gen. (of tvām) of thee, i. 1, 6; vi. 54, 9; viii. 48, 8 [Av. *tava*, Lith. *taid*].
 tav-ās, a. mighty, ii. 33, 3; v. 83, 1 [tu be strong].
 tavās-tama, spv. mightiest, ii. 33, 8.
 táv-iṣ-i, f. might, i. 35, 4 [távis = táv-as, n. might].
 tās-kara, m. thief, viii. 29, 6.
 tasthi-vāms, pf. pt. act. having stood, ii. 35, 14 [sthā stand].
 tāpay-iṣṇú, a. causing to burn, x. 84, 7 [from cs. of tap burn].
 tāy-ú, m. thief, vii. 86, 5 [= stāyú; cp. sto-nā thief].
 tig-mā, a. sharp, viii. 29, 5 [tij be sharp].
 tiraśo-fna, a. across, x. 129, 5 [tirás].
 tīr-ās, prp. across, vii. 61, 7 [tṛ cross; Av. *tarō*; cp. Lat. *trans* = 'crossing', N. pr. pt.].
 tīśf, nm. f. of trī three, N. tīśās, i. 85, 6; ii. 85, 5.
 tú, pol. indeed, vii. 86, 1 [prn. root tu in tu-ām].
 tuoh-yā, n. cold, x. 129, 3.
 tūbhya, D. (of tvām) to thee, v. 11, 5 [cp. Lat. *tibi*].
 tūbhyam, D. (of tvām) for thee, iv. 50,

8; v. 11, 5; (angry) with thee, vii. 86, 8; = by thee, vii. 86, 8.
 tur-á, a. eager, vii. 86, 4 [tur = tvar speed].
 tuvi-jātā, pp. high-born, iv. 50, 4 [tuvi from tu be strong].
 tūviṣ-man't, a. mighty, ii. 12, 12 [tuv-is, n. might from tu be strong].
 trp be pleased, IV. P. trpnoti; ca. tarpāya satisfy, i. 85, 11 [cp. Gk. *τέρω*].
 trs thirst, IV. trṣya; pf. tātrāsūr, x. 15, 9 [cp. Gk. *τέρσομαι* 'become dry', Lat. *torreo* 'scorch', Eng. *thirst*].
 trṣ-nāj, a. thirsty, i. 85, 11.
 trṣyā-vant, a. thirsty, vii. 103, 8 [trṣyā thirsty].
 tṛ cross, VI. tirā.
 prá- extend, increase (family), vii. 61, 4; prolong (life), 103, 10; iṣ ao., viii. 48, 4. 7. 11.
 ví- run counter to (acc.), x. 84, 6.
 te, enc. dat. (of tvām), to thee, ii. 83, 1; iii. 59, 2; viii. 48, 13; x. 127, 8; for thee, iv. 50, 3; gen. of thee, i. 35, 11; ii. 12, 15; 33, 7. 11; v. 11. 3; vi. 54, 9; viii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. *tōi*, Gk. *toi*].
 tok-á, m. offspring, children, ii. 33, 14; vii. 63, 6.
 tmán, self, vii. 63, 6 [cp. ātmán].
 tyā, dem. prn., n. tyād that, iv. 51, 1; pl. tyā those, viii. 48, 11.
 tras tremble, I. trasa [Gk. *τρεω*, Lat. *terreo* 'frighten'].
 nis- speed away, viii. 48, 11.
 trā protect, IV. Ā. trāyate; s ao. op., vii. 71, 2.
 trā-tr, a. protecting, viii. 48, 14 [trā protect].
 trī, nm. three, i. 85, 8; 154, 2. 3. 4; viii. 29, 7 [Gk. *τρι-*, Lat. *tri-*, OI. *trī*, Eng. *three*].
 tri-kadruka, m. pl. three Soma vats, x. 14, 16 [kadru, f. Soma vessel].
 tri-dhātu, n. (Bv.) having three parts, threefold, i. 85, 12; 154, 4.
 tri-pañcāśā, a. consisting of three fifties, x. 84, 8.
 tri-pād, a. (Bv.) consisting of three-fourths, x. 90, 4; m. three-fourths, x. 90, 3.
 tri-vandhurā, a. three-seated, vii. 71, 4.
 tri-gadhaṣṭhā, a. (Bv.) occupying three seats, iv. 50, 1; n. threefold abode, v. 11, 2 [sadhā-sṭha, n. gathering-place].

tri-ṣṭūbh, f. name of a metro, x. 14, 16.
tri-s, adv. *thrice*, x. 90, 11 [Gk. *trís*].
tre-dhā, adv. *in three ways*, i. 154, 1.
tvāks-iyāma, cpv. *most vigorous*, ii. 83, 6.
tvāc, ab. (of tvām) *than thee*, ii. 83, 10.
tvām, prs. prn. *thou*, i. 1, 6; 85, 8; ii. 33, 12; viii. 48, 9. 18. 15³; x. 15, 12². 13.

Tvās-tr, m. name of the artificer god, i. 85, 9; cp. viii. 29, 3 [tvaks = taks *fashion*].

tvā, enc. A. (of tvām) *thee*, i. 1, 7; ii. 33, 4; v. 11, 3; vii. 86, 4; x. 14, 4.
tvā-datta, pp. (Tp. cd.) *given by thee*, ii. 33, 2.

tvām, prs. prn. A. (of tvām) *thee*, v. 11, 5. 6².

tves-ā, a. *terrible*, ii. 33, 8. 14 [tviṣ *be agitated*].

tvesā-samdrś, a. (Bv.) *of terrible aspect*, i. 85, 8.

tvōta, pp. (Tp.) *aided by thee*, iii. 59, 2 [tvā inst. + ūta, pp. of av *favour*].

Dākṣ-a, m. *will*, vii. 86, 6; *might*, viii. 48, 8 [daks *be able*].

dākṣ-ina, a. *right*, vi. 54, 10 [cp. Gk. *δεξιός*, Lat. *dexter*].

dakṣina-tās, adv. *to the south*, x. 15, 6.

dād-at, pr. pt. *giving*, vii. 103, 10 [dā *give*].

dādhat, pr. pt. *bestowing*, i. 35, 8; with ā (following), x. 34, 6 [dhā *put*].

dādh-āna, pr. pt. A. *committing, assuming*, i. 35, 4; ii. 12, 10; = *going*, x. 15, 10 [dhā *put*].

dām-a, m. *house*, i. 1, 8; ii. 35, 7 [Gk. *δομος*, Lat. *domus*].

dāsa, nm. *ten*, x. 84, 12 [Gk. *δέκα*, Lat. *decem*, Eng. *ten*].

daśāṅgulā, *length of ten fingers*, x. 90, 1 [dāsa + āṅgulī *finger*].

Dāsa-gv-a, m. an ancient priest, iv. 51, 4 [having ten cows: gu = go].

dās-yu, m. *non-Aryan*, ii. 12, 10 [das *lay waste*].

dah *burn*, I. dāha.

nīs- *burn up*, x. 84, 9.

1. dā *give*, III. dadāti, ii. 35, 10; x. 14, 9; ao. ādāt, vii. 103, 10³; ipv. 3. du.

dātām, x. 14, 12; s ao. op. diṣiya, ii. 33, 5 [cp. Gk. *δίωμι*, Lat. *dā-re*].

ānu- *forgive*, ii. 12, 10.

ā- *take*, ii. 12, 4.

pārā- *abandon*: ao. inj., viii. 48, 8.

pāri- *give over to*: ipv. dehi, x. 14, 11.

prā- *present*: root ao. ādās, x. 15, 12.

2. dā *divide*, IV. dāya; *wield*, ii. 83, 10.

dādrhānā, pf. pt. A. *steadfast*, i. 85, 10 [drh *make firm*].

dā-tī, m. *giver*, ii. 33, 12.

Dānu, m. *son of Dānu*, a demon, ii. 12, 11.

dā-man, n. *rope*, viii. 86, 5 [dā *bind*].

dās-vāma, pf. pt. *worshipping*, m. *worshipper*, i. 1, 6; 85, 12; vii. 71, 2; x. 15, 7 [dās *honour*].

dās-a, a. *non-Aryan*, ii. 12, 4 [dās *be hostile*].

dās-ā, m. *slave*, vii. 86, 7.

didṛk-su, adv. *with a desire to see = find out*, vii. 86, 3 [from ds. of drś *see*].

div, m. *sky*, A. dīvam, iii. 59, 7; G. divās, iv. 51, 1. 10. 11; v. 83, 6; vii. 61, 3; 63, 4; x. 15, 14; 127, 8; L. divī, i. 85, 2; v. 11, 3; viii. 29, 9; x. 90, 8 [Gk. *Δίφα*, *Διφός*, *Διφί*].

div *play*, IV. dīva, x. 31, 13.

div-ā, adv. *by day*, vii. 71, 1. 2 [w. shift of accent for div-ā].

divi-spṛś, a. *touching the sky*, v. 11, 1; x. 163, 1 [divī L. of div + sprś *touch*].

divé-dive, lo. itv. cd. *every day*, i. 1, 3. 7 [L. of divā *day*].

div-yā, a. *coming from heaven, divine*, vii. 49, 1; 103, 2; x. 31, 9 [div *heaven*].

diś, f. *quarter (of the sky)*, i. 85, 11; x. 90, 14 [diś *point*].

1. di *fly*, IV. dīya.

pāri- *fly around*, ii. 35, 14; v. 83, 7.

2. di *shine*: pf. didīya, ii. 33, 4.

didī-vāma, pf. pt. *shining*, ii. 35, 8. 14 [di *shine*].

dīdivi, a. *shining*, i. 1, 8 [di *shine*].

dīdhy-āna, pr. pt. A. *pondering*, iv. 50, 1 [dhi *think*].

dīp *shine*, IV. A. dīpya.

sām- *inflame*: red. ao. inj. didīpas, viii. 48, 6 [cp. di *shine*].

dīy-ant, pr. pt. *flying*, vii. 63, 5 [di *fly*].

dīrghā, a. *long*, i. 154, 8; x. 14, 14 [Gk. *διήκω*].

dīrgha-śrū-t, a. *heard afar*, vii. 61, 2 [śru *hear* + t].

du go: iṣ ao. sb. davisāni, x. 84, 5.

dudhrā, a. *ferce*, ii. 12, 15.

dur-i-tā, (pp.) n. *spring ill, hardship*, L. 85, 8 [dus *ill* + j. p. of i go].

dur-gá, n. *hardship*, vii. 61, 7 [dus + ga = gam go].
dur-matī, f. *ill-will*, ii. 83, 14 [dus ill + matī thought].
duvas-ya, den. *present with* (inst.), x. 14, 1 [dúvas, n. *gift*].
dus-kṛt, m. *evil-doer*, v. 88, 2, 9 [dus + kṛ do + t].
dú-stuti, f. *ill praise*, ii. 83, 4 [dus ill + stuti praise].
dūh milk, II. P. dōgdhi; s ao. duk-sata, with two acc., i. 160, 8.
dūh-i-tī, f. *daughter*, iv. 51, 1. 10. 11; x. 127, 8 [Gk. θυγάτηρ, Go. *dauhtar*].
dū-dābha, a. (Bv.) *hard to deceive*, vii. 86, 4 [dus + dābha deception].
dū-tā, m. *messenger*, v. 11, 4; 83, 8; x. 14, 12.
dūrād, ab. adv. *from far*, iii. 59, 2; v. 83, 8 [dū-rā, a. *far*].
dūrē-ārtha, a. (Bv.) *whose goal is distant*, vii. 63, 4.
dr pierce, int. dardarsi, ii. 12, 15.
dṛ-ti, m. *water-skin*, v. 83, 7; vii. 103, 2 [dṛ split; cp. Gk. δῆψ, Eng. *tear*].
drś see: pf. dādrśo is seen, vii. 61, 5.
drśāye, dat. inf. *to see*, x. 14, 12.
drś-tvāya, gd. *having seen*, x. 34, 11.
dṛh make firm, I. P. dṛmha; ipf. ādṛm-hat, ii. 12, 2.
dev-ā, m. *god*, i. 1. 2. 4. 5; 35. 1. 2. 8². 8. 10. 11; 160. 1. 4; ii. 12, 1²; 83. 15; 35. 5. 15; iii. 59. 6. 8. 9; iv. 50. 9; v. 11, 2; vii. 61, 1. 7; 63. 1. 3; 86, 7²; viii. 29, 2. 3. 7; 48. 3. 9. 14; x. 14, 3². 7. 14; 15. 10. 12; 34. 8; 90. 6. 7. 15. 16²; 129. 6; 135. 1; 168, 2. 4² [celestial from div heaven].
deva-trāś, adv. *among the gods*, x. 15, 9.
deva-mānā, n. *abode of the gods*, x. 185, 7.
deva-yū, a. *devoted to the gods*, i. 154, 5.
deva-vandā, a. *god-praising*, x. 15, 10 [vand greet].
devā-hiti, f. *divine order*, viii. 103, 9 [devā god + hi-ti, f. *impulse from hi impel*].
dev-i, f. *goddess*, i. 160, 1; ii. 85, 5; iv. 51, 4. 5. 8. 11; vii. 49, 1. 2. 3. 4; x. 127, 1. 2. 8 [f. of dev-ā god].
doṣā-vastṛ, m. (Tp.) *illuminer of gloom*, i. 1, 7 [doṣā evening + vas-tr from vas shine].
dāiv-ya, a. *divine*, i. 85, 5; viii. 48, 2;

coming from the gods, ii. 83, 7; n. *divinity*, ii. 85, 8 [from devā god].
Dyāvā-prthivī, du. (Dv.) *Heaven and Earth*, i. 85, 9; 160, 1. 5; v. 83, 8; viii. 48, 18; the parts of the cd. separated, ii. 12, 13.
dyu-māt, adv. *brilliantly*, v. 11, 1 [n. of dyu-mānt, a. *bright*].
dyu-mnā, n. *wealth*, iii. 59, 6.
dyó, m. *heaven*, N. dyāus, iv. 51, 11; x. 90, 14; acc. dyām, i. 35, 7. 9; 154, 4; ii. 12, 2. 12; iii. 59, 1; N. pl. f. dyāvas, i. 85, 6 [Gk. Ζεύς, Ζῆν, Lat. *diem*].
dyót-ana, a. *shining*, viii. 29, 2 [dyut shine].
drāv-iṇa, n. *wealth*, iv. 51, 7 [movable property, from dru run].
dru run, I. drāva.
āti run past (acc.), x. 14, 10.
drug-dhā, n. *misdeed*, vii. 86, 5 [pp. of druḥ be hostile].
drūh, f. *malice*, ii. 85, 6; m. *avenger*, vii. 61, 5.
dvā, nm. *two*, i. 85, 6; viii. 29, 8. 9 [Gk. δύο, Lat. *duo*, Lith. *du*, Eng. *two*].
dvādaśā, a. *consisting of twelve*, m. *twelve-month*, vii. 108, 9.
dvār, f. *du. door*, iv. 51, 2 [cf. Gk. θύρα, Lat. *fores*, Eng. *door*; perhaps from dhvr close with loss of aspirate through influence of dvā two, as having two folds].
dvi-tā, (inst.) adv. (*doubly*) *as well*, vii. 86, 1 [dvi tuo].
dvi-pād, a. (Bv.) *two-footed*, iv. 51, 5 [Gk. δῆ-ποδ-, Lat. *bi-ped*].
dviṣ hate, II. dvēṣti, x. 34, 8.
dvēṣ-as, n. *hatred*, ii. 83, 2 [dviṣ hate].
Dhān-a, n. *wealth, money*, iv. 50, 9; x. 34, 10. 12.
1. **dhān-van**, n. *waste land*, i. 85, 8; desert, v. 83, 10.
2. **dhān-van**, n. *bow*, ii. 83, 10.
dham blow, I. P. dhāmati, ps. dham-yāte, x. 135, 7.
vi blow asunder, iv. 50, 4.
dhām-ant, pr. pt. *blowing*, i. 85, 10.
dhār-man, n. *ordinance, law*, i. 160, 1; x. 90, 16 [that which holds or is established: dhr hold].
1. **dhā put**, III. dādhāti, v. 83, 1; *supply with* (inst.), ii. 85, 12; *bestow*, ipv. dhehi, x. 14, 11; dhattā, i. 85, 12; ii. 12, 5; x. 15, 7; dadhāta, x. 15, 4.

7; dadhātana, x. 13, 11; dhattām, iv. 51, 11; dadhantū, vii. 63, 6; *per-form*, ipf. dhattā, i. 85, 9; *bestow*, s. ao. sb. dhāsathas, i. 160, 5; *establish*, pf. dadhē, x. 129, 7; ds. *desire to bestow*, didhisanti, ii. 35, 5; *support*, didhisāmi, ii. 35, 12 [Gk. *τιθῆμι*].
ādhi- *put on* (acc.): pf. dadhire, i. 85, 2; ao. ādhita, x. 127, 1.
ā- *deposit*, root ao. sb. dhās, v. 83, 7.
nā- *deposit*, root ao. dhātām, vii. 71, 5; ps. ao. ādhāyi, viii. 48, 10.
pāri- *put around*, vi. 54, 10.
prā- *put from* (ab.) *into* (loc.), vii. 61, 3.
vi- *impose*: pf. dadhur, iv. 51, 6; *divide*, ipf. ādadhur, x. 90, 11.
ca- *accept gladly*, ii. 35, 1.
purā- *place at the head, appoint Purohita*: pf. dadhire, iv. 50, 1.
2. dhā *suck*, IV. P. dhāya, ii. 33, 13; 35, 5.
dhā- *man*, n. *power*, i. 85, 11; *ordinance*, vii. 61, 4; 63, 3 [dhā *put, establish*].
dhārāyāt- *kavi*, a. (gov.) *supporting the sage*, i. 160, 1 [dhārāyat, pr. pt. cs. of *dhṛ* *hold*].
dhā-rā, f. *stream*, i. 85, 5; v. 83, 6 [dhāv *run*].
dhṛṣṇā, f. *bowl*, i. 160, 1.
dhī, f. *thought*, i. 1, 7; iv. 50, 11.
dhī *think*, III. dīdhye.
ā- *think to oneself*, ā- dīdhye, x. 34, 5.
dhī-ra, a. *thoughtful*, viii. 48, 4; *wise*, i. 160, 3; *intelligent*, vii. 86, 1 [dhī *think*].
dhunēti, a. (Bv.) *having a resounding gait*, iv. 50, 2 [dhuna + iti].
dhūr, f. *pole* (of a car), vii. 63, 2; viii. 48, 2.
dhū-mā, m. *smoke*, v. 11, 3 [dhū *agitate*; Gk. *θυμός*, Lat. *fumu-*].
dhūr-tī, f. *malice*, viii. 48, 8 [dhvṛ *injure*].
dhṛ *support, fix firmly*: pf. ādhāra, i. 154, 4; iii. 59, 1.
dhṛṣ-ṇū, n. adv. *forcibly*, x. 34, 14 [dhṛṣ *be bold, dare*].
dhe-nū, f. *cow*, i. 160, 8; ii. 85, 7 [yielding milk: dhe = dhā *suck*].
dhṛu-tī, f. *seduction*, vii. 86, 6 [Chru = dhvṛ *injure*].

1. **Nā**, pcl. *as, like*, i. 85, 6; 85, 1. 7. 8²; 154, 2; ii. 33, 11; iv. 51, 8; vii. 61, 2; 63, 5; 86, 5². 7; 103, 2². 3. 7;

viii. 48, 5. 6; x. 127, 4. 8; 163, 2 [180].
 2. **nā**, neg. pcl. *not*, ii. 12, 5. 9. 10; 38, 9. 10. 15²; 35, 6²; iii. 59, 2²; iv. 51, 6; vi. 54, 3². 4. 9; vii. 61, 5²; 63, 3; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 13²; 34, 2-5. 12; 129, 1⁴. 2. 7²; 168, 3. 4 [180].
nākt-am, acc. adv. *by night*, vii. 71, 1. 2; x. 34, 10 [stem *nakt*, cp. Lat. *nox* = *noct-s*].
nā-ksatra, n. *star*; *day-star*, vii. 86, 1 [nā *night* + ksatra *dominion* = *ruling over night*].
nad-f, f. *stream*, ii. 35, 3 [nad *roar*].
nā-pāt, m. *son*, ii. 35, 1. 2. 8. 7. 10. 13; *grandson*, x. 15, 3 [Lat. *nepot* = 'nephew'].
nāptr, m. (weak stem of *nāpāt*) *son*: gen. *nāptur*, ii. 35, 11; dat. *nāptre*, ii. 35, 14 [nā-pitr *having no father* = 'nephew', 'grandson'].
nābh-as, n. *sky*, v. 83, 3 [Gk. *νέφος*, OSi. *nebo*].
nam bend, I. *nāma*; ā: ii. 12, 13; iv. 50, 8; *before* (dat.), x. 34, 8; int. *nānamiti bend love*, v. 83, 5.
prāti- *bend towards*: pf. *nānāma*, ii. 33, 12.
nām-as, n. *homage*, i. 1, 7; ii. 33, 4. 8; 35, 12; iii. 59, 5; iv. 50, 6; v. 83, 1; vii. 61, 6; 63, 5; 86, 4; x. 14, 15; 15, 2; 34, 8 [nam *bend*].
namas-yā, den. *adore*, ii. 33, 8 [nāmas *homage*].
namas-yā, a. *adorable*, iii. 59, 4.
nār-ya, a. *manly*, i. 85, 9.
nāv-a, a. *new*, iv. 51, 4; vii. 61, 6; x. 135, 3 [Gk. *νέος*, Lat. *novu-s*, OSi. *novu*, Eng. *new*].
Nāva-gv-a, m. *an ancient priest*, iv. 51, 4; pl. *a family of ancient priests*, x. 14, 6 [having nine cows: gu = gō].
nāv-yas, cpv. a. *renewed*, v. 11, 1 [Lat. *nov-ior*].
 1. **nāś** *be lost*, IV. P. *nāśya*; ao. *neśat*, vi. 54, 7.
 2. **nāś** *reach*, I. *nāśa*.
vi- *reach*, ii. 35, 6.
nāś, f. *night*, vii. 71, 1.
naś-tā, pp. *lost*, vi. 54, 10 [nāś *be lost*].
nas, prs. prn., A. *us*, i. 1, 9; 35, 11²; ii. 33, 1. 2. 3. 5. 14; iv. 50, 11; vii. 61, 7²; 63, 6; 71, 2. 4. 6; 86, 8; viii. 48, 6. 8. 15c; x. 14, 14; 15, 1. 6; 34,

14; to us, x. 127, 4; D., i. 1, 9a; 85, 12; 160, 5; ii. 33, 15; iv. 50, 2; v. 83, 5, 6; vi. 54, 5, 10; vii. 63, 6^a; vii. 86, 8; 103, 10; viii. 48, 8, 9, 12, 14, 15a; x. 14, 2; 15, 4; 84, 14; 127, 6; 135, 5; G. of us, ii. 33, 4, 13; v. 11, 4; 88, 6; vi. 54, 5; 86, 5; viii. 48, 4^a, 7, 9; x. 14, 2, 6, 7; 15, 8; 185, 1.

nah bind, IV. náhya.
sám- knit together: irr. pf. 2. pl. anāha, viii. 48, 5.
nā = ná not, x. 84, 8.
nāka, n. firmament, i. 85, 7; vii. 86, 1; x. 90, 16.
nālf, f. flute, x. 135, 7.
nāth-itā, pp. distressed, x. 34, 8 [nāth seek aid].
nādyā, m. son of streams, ii. 35, 1.
nādh-amāna, pr. pt. Ā. seeking aid, suppliant, ii. 12, 6; 33, 6.
nānā, adv. separately, ii. 12, 8.
nābhi, f. navel, x. 90, 14.
nā-man, n. name, ii. 33, 8; 35, 11; vii. 103, 6 [Gk. *ὄνομα*, Lat. *nōmen*, Go. *namō*, Eng. name].
nārī, f. woman, ii. 83, 5 [from *nār man*].
nāsatya, m. du. epithet of the Aśvins, vii. 71, 4 [nā + asatyā not untrue].
ni-kṛt-van, a. deceitful, x. 34, 7 [ni down + kr do].
ni-citā, pp. known, ii. 12, 18 [ni + ci note].
ninyā, n. secret, vii. 61, 5.
ni-todā, a. piercing, x. 34, 7.
ni-drā, f. sleep, viii. 48, 14 [ni + drā sleep; cp. Gk. *δωρ-δωας*, Lat. *dor-mio*].
ni-dhī, m. treasure, viii. 29, 6; deposit, x. 15, 5 [ni down + dhi = dhā put].
ni-dhruvi, a. persevering, viii. 29, 8 [ni + dhruvi firm].
ni-pādā, m. valley, v. 83, 7 [ni down + pādā, m. foot].
nir-āyana, n. exit, x. 135, 6 [nis out + āy-ana going: i go].
ni-vāt, f. depth, x. 127, 2 [ni down].
ni-vésani, a. causing to rest, i. 35, 1 [from cs. of ni + viś cause to turn in].
ni-satta, pp. with ā, having sat down in (ic.), x. 15, 2 [ni + sad sit down].
ni-sād-yā, gd. having sat down, ii. 35, 10; x. 15, 6; with ā, x. 14, 5.
ni-siñc-ant, pr. pt. pouring down, v. 88, 6 [sic sprinkle].
niṣkā, m. necklace, ii. 83, 10.

niṣ-kṛtā, n. appointed place, x. 34, 5 [pp. arranged: nis out + kr make].
ni lead, I. náya; 2. pl. ipv., x. 34, 4.
sám- conjoin with (inst.), vi. 54, 1.
nic-ā, adv. down, x. 34, 9 [inst. of *nyāñ* downward].
nū, adv. now, i. 154, 1; ii. 38, 7; iv. 51, 9; x. 34, 14²; 168, 1; = inter. pcl. pray? vii. 86, 2 [Gk. *νῦ*, OI. *nu*, OG. *nu*].
nud push, VI. nudā; pf. 3. pl. Ā. nudre, i. 85, 10, 11.
prā- push away: pf. vii. 86, 1.
nū, adv. = nū now, vii. 63, 6 [OG. *nū*].
nū-tana, a. present, i. 1, 2 [nū now].
nū-nām, adv. now, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [nū now].
nṛ, m. man, pl. N. nāras, i. 85, 8; 154, 5; v. 11, 2, 4; vii. 103, 9 [Gk. *ἄνθρωπος*].
nṛ-cākṣas, a. (Bv.) observer of men, viii. 48, 9, 15; x. 14, 11 [nṛ man + cākṣas look].
nṛ-pāti, m. lord of men, vii. 71, 4.
nṛ-mṇā, a. manliness, valour, ii. 12, 1 [cp. *nṛ-mēnas* manly].
ne-tf, m. guide, ii. 12, 7 [nī lead].
nó = ná + u also not, vi. 54, 3.
nāu, f. ship, x. 135, 4 [Gk. *ναῦς*, Lat. *navis*].
ny-āñc, a. downward, v. 83, 7 [ni down + āñc ward].
ny-ūpta, pp. thrown down, x. 34, 5, 9 [ni + vap strewn].
Pakṣ-in, a. winged, x. 127, 5 [pakṣā, m. wing].
pāc-ant, pr. pt. cooking, ii. 12, 14, 15 [pāc cook, Lat. *coquo* for *pequo*, OSl. 3. s. *pečeti*].
pāñca, nm. five, iii. 59, 8 [Av. *panca*, Gk. *πέντε*, Lat. *quingue*].
pāp-i, m. niggard, iv. 51, 8 [pāp bargain].
pat fly, I. pāta, x. 14, 16; cs. patāya fall, v. 83, 4 [Gk. *πέτ-ε-ραι* flies, Lat. *pet-o*].
pāt-i, m. lord, pl. N. patāyas, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. *πάσις*].
pāth, m. path, viii. 29, 6; x. 14, 10 [cp. Gk. *πάρος*].
path-i, m. path, i. 35, 11; x. 14, 7: 163, 3.
pathi-kṛt, m. path-maker, x. 14, 15 [kr-t making: kr + determinative t].

pathi-rākṣi, a. (Tp.) *watching the path*, x. 14, 11.
 path-yā, f. *path*, x. 14, 2.
 pad *fall*, IV. Ā. pādya; pp. papāda, x. 34, 11.
 āva-*fall down*, vi. 54, 3.
 pād, *foot*, du. ab. padbhyām, x. 90, 12.
 14 [Gk. ποδ-, Lat. *ped-*, Eng. *foot*].
 pad-ā, n. *step*, i. 154, 8. 4. 5. 6; ii. 85, 14 [pad *walk*; Gk. πῆδ-ο-ν 'ground'].
 pad-vānt, a. *having feet*, x. 127, 5.
 pan-āyya, gdv. *praiseworthy*, i. 160, 5 [pān *admire*].
 pānthā, m. *path*, i. 35, 11; vii. 71, 1; x. 14, 1 [cp. Gk. πόρο-ς].
 pānya-tama, spv. gdv. *most highly to be praised*, iii. 59, 5 [pānya, gdv. *praiseworthy*: pan *admire*].
 paprath-ānā, pf. pt. ā. *spreading oneself*, iv. 51, 8 [prath *spread*].
 pāy-as, n. *milk, moisture*, i. 160, 8 [pī *swell*].
 pār-a, a. *farther*, ii. 12, 8; *higher*, x. 15, 1; *remote*, x. 15, 10 [pr *pass*].
 para-mā, spv. a. *farthest*, iv. 50, 8; x. 14, 8; 129, 7; *highest*, i. 154, 5. 6; ii. 35, 14; iv. 50, 4.
 par-ās, adv. *far away*, ii. 85, 6; *beyond*, x. 129, 1. 2.
 parās-tād, adv. *from afar*, vi. 54, 9; *above*, x. 129, 5.
 parā-yānt, pr. pt. *departing*, x. 34, 5 [pārā *away*, Gk. πέρα *beyond*, + i go].
 parā-vāt, f. *distance*, i. 35, 3; iv. 50, 3.
 pāri, prp. *round*; with ab. *from*, ii. 35, 10; x. 135, 4 [Av. *pairi*, Gk. *περί*].
 pari-dhī, m. pl. *sticks enclosing the altar*, x. 90, 15 [pāri *round* + dhi *reduced form of dhā put*].
 pari-bhū, a. *being around, encompassing* (acc.), i. 1. 4 [bhū *be*].
 parivatsar-ṣṇa, a. *yearly*, vii. 10, 8 [pāri- + vatsarā, m. *complete year*].
 pāri-śkrta, pp. *adorned*, x. 135, 7 [pāri *round* + skr = kr *make* = *put*].
 pareyi-vāms, red. pf. pt. *having passed away*, x. 14, 1 [pārā *away* + iy-i-vāms: *from i go*].
 Parjanya, m. a *god of rain*, v. 83, 1-5. 9.
 Parjanya-jinviṭa, pp. *quickened by Parjanya*, vii. 108, 1 [jin *v* sec. root = jin *from ji quicken*].
 pary-ā-vivṛtsant, pr. pt. ds. *wishing to revolve hither* (acc.), vii. 63, 2 [vṛt *turn*].

pārva-ta, m. i. 85, 10; ii. 12, 2. 11. 13. [jointed; Lesbian Gk. πέρρα 'limits'].
 pār-van, n. *joint, section*, vii. 103, 5; viii. 48, 5 [cp. Gk. πέρφα in πέρφαίνω 'finish' for πέρφαίνω].
 pav-i, m. *felly*, vi. 54, 3.
 pavitra-vant, a. *purifying*, i. 160, 8 [pavitra, n. *means of purification*; root pū *purify*].
 paś = spaś *see*, i. 35, 2; x. 14, 7 [Av. *spas*, Lat. *spec-iō*].
 paś-ū, m. *beast*, x. 90, 8; *victim*, x. 90, 15 [Av. *pasu-*, Lat. *pecu-s*, Go. *faihu*].
 paśu-tṛp, n. *cattle-stealing*, vii. 86, 5 [tṛp *be pleased with*].
 paścā-tād, adv. *behind*, viii. 48, 15 [paścā *inst. adv.* Av. *pasca* 'behind'].
 paścād, (ab.) *adv. behind*, x. 90, 5; *afterwards*, x. 135, 6.
 1. pā *drink*, I. pāna, iv. 50, 10; root no. āpāma, viii. 48, 3 [cp. Lat. *bibo* 'drink'].
 sām- *drink together*, x. 135, 1.
 2. pā *proect*, II. pāti, *from* (ab.), ii. 85, 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii. 48, 15.
 pāth-as, n. *path*, vii. 63, 5; *domain*, i. 154, 5 [related to pāth, m. *path*].
 pād-a, m. *foot*, x. 90, 11; *one-fourth*, x. 90, 3. 4 [sec. stem formed from acc. pād-am of pād *foot*].
 pāpāyā, *inst. f. adv. evilly*, x. 135, 2 [pāpā, a. *bad*].
 pār-ā, m. *farther shore*, ii. 33, 3 [pr *pass* = *crossing*; Gk. *πόρο-s* 'passage'].
 pārthiva, a. *earthly*, i. 154, 1; x. 15, 2 [a. *from prthivī* *earth*].
 pāv-akā, a. *purifying*, iv. 51, 2; vii. 49, 2. 3 [pū *purify*].
 pi *swell*, I. pāyate; pf. pīpāya, ii. 35, 7; viii. 29, 6.
 pi-tū, m. *drink*, x. 15, 3 [pā *drink*].
 pi-tf, m. *father*, i. 1. 9; 160, 22. 3; ii. 33, 1. 12. 13; iv. 50, 6; v. 83, 6; vii. 103, 8; viii. 48, 4; x. 14, 5. 6; 34, 4; 135, 1; pl. *fathers, ancestors*, viii. 48, 12. 13; x. 14, 2. 4. 7. 8. 9; 15, 1-13 [Gk. *πατήρ*, Lat. *pater*, Go. *faðar*].
 pitr-ya, a. *paternal*, vii. 86, 5; viii. 48, 7 [pitf *father*].
 pinv *yield abundance*, I. pīnva, iv. 50, 8; *overflow*, v. 53, 4 [sec. root = pi-nu *from pī swell*].
 prā- *pour forth*, v. 83, 8

piś *adorn*, VI. pīmāś: pf. pipīśūr, vii. 103, 6; A. pipīśe, ii. 33, 9.

pī-tā, pp. *drunk*, viii. 48, 4. 5. 10. 12.

piyāsa, m. n. *milk*, ii. 35, 5 [pi *swell*].

putrā, m. *son*, i. 160, 3; v. 11, 6; vii. 103, 3; x. 15, 7; 34, 10.

pūnar, adv. *again*, vi. 54, 10; x. 14, 8; 90, 4; 135, 2; *back*, x. 14, 12.

punar-hān, a. *striking back*, x. 34, 7.

punānā, pr. pt. *purifying*, vii. 49, 1 [pū *purify*].

pūr, f. *citadel*, ii. 35, 6 [pr *fill*].

pūram-dhi, f. *reward*, iv. 50, 11 [a. dhi *bestowing* (reduced form of dhā) *abundance*, pūr-am acc.].

purās-tād, adv. *in the east*, iv. 51, 1. 2. 8; *forwards*, v. 83, 8; *before*, viii. 48, 15; *in front*, x. 135, 6.

purā, adv. *formerly*, iv. 51, 7.

purā-nā, a., f. f. *ancient*, iv. 51, 6; m. pl. *ancients*, x. 135, 1. 2 [purā *formerly*].

puru-tāma, a. spv. *most frequent*, iv. 51, 1 [purū, Gk. πολύ-s].

puru-trā, adv. *in many places*, x. 127, 1; *in many ways*, vii. 103, 6.

puru-rūpa, a. (Bv.) *having many forms*, ii. 33, 9.

Pūru-sa, m. *the primeval Male*, x. 90, 1. 2. 4. 6. 7. 11. 15.

puruś-tā, f. *human frailty*, x. 15, 6.

purō-hita, pp. *placed in front*, m. *domestic priest*, i. 1, 1; v. 11, 2 [purās + hitā, pp. of dhā put].

purō-hiti, f. *priestly service*, vii. 61, 7.

pus-tā, n. (pl.) *earnings*, ii. 12, 4 [pp. of pus *thrive*].

pus-ti, f. *earnings*, ii. 12, 5; *prosperity*, viii. 48, 6.

pū *purify*, IX. punāti, i. 160, 8.

pūr-nā, pp. *full*, i. 154, 4; vii. 103, 7 [pūr *fill*: cp. Gk. πολλοί 'many', Eng. *full*].

gūruṣa, m. *metrical for pūruṣa*, x. 90, 3. 5.

pūr-va, a. *former*, i. 1, 2; *being in front*, iv. 50, 8; *early*, *ancient*, x. 14, 2. 7. 15; 15, 2. 8. 10; 90, 16.

pūrva-jā, a. *born of old*, x. 14, 15 [jā *be born*].

pūrva-bhāḥ, a. *receiving the preference*, iv. 50, 7 [bhāḥ *share*].

pūrva-sū, a. *bringing forth first*, ii. 35, 5.

pūrvāhṇ-ā, m. *morning*, x. 34, 11 [pūrvā *early* + ahṇa = *śhan day*].

pūrv-yā, a. *ancient*, i. 35, 11; x. 14, 7.

Pūṣ-ān, m. a *solar deity*, vi. 54, 1-6. 8-10 *prosperer* [pus *thrive*].

pr take across, III. P. pīpartī; ipv. pī-prtām, vii. 61, 7; II. P. pārṣi = ipv., ii. 33, 3.

pro mix, VII. prnākti.

sām-, A. prñktē, *mingle*, vii. 103, 4.

prchā-māna, pr. pt. A. *asking oneself*, x. 34, 6 [prach *ask*].

pft-anā, f. *battle*, i. 85, 8.

prthiv-f, f. *earth*, i. 35, 8; 154, 4; ii. 12, 2; iii. 59, 1. 3. 7; iv. 51, 11; v. 83, 4. 5. 9; vii. 61, 3; x. 163, 1 [the *broad* one = prthivī, f. of prthū from prath *spread*].

prś-ni, a. *speckled*, i. 160, 3; vii. 103, 4. 6. 10.

Prñi-mātr, a. (Bv.) *having Prñi as a mother*, i. 85, 2.

pṛṣat-i, (pr. pt.) f. *spotted mare*, i. 85, 4. 5.

prśad-ājyā, n. *clotted butter*, x. 90, 8.

pṛś-ant, (pr. pt.) a. *variegated*, iv. 50, 2.

pṛ *fill*, IX. prnāti, ii. 35, 3.

ā- *fill up*, v. 11, 5; vii. 61, 2.

pēpiś-at, pr. pt. *int. thickly painting*, x. 127, 7 [piś *paint*].

pōś-a, m. *prosperity*, i. 1, 3 [pus *thrive*].

pra-ktā, m. *beacon*, x. 129, 2 [prā + cit *appear*].

prach *ask*, VI. prchā, ii. 12, 5; vii. 86, 8 [sec. root: prāś + cha; cp. Lat. posco = *porc-sco* and *prec-or*, OG. *for-sc-ōn*].

pra-jā, f. *offspring*, ii. 33, 1; pl. *progeny*, ii. 35, 8; = *men*, v. 83, 10 [cp. Lat. *pro-gen-ies*].

prajā-vant, a. *accompanied by offspring*, iv. 51, 10.

prati-kāmām, adv. *at pleasure*, x. 15, 8 [kāma *desire*].

prātijan-ya, a. *belonging to adversaries*, iv. 50, 9; n. *hostile force*, iv. 50, 7 [prati-janā, m. *adversary*].

prati-dīvan, m. *adversary at play*, x. 34, 6 [div *play*].

prati-dośām, adv. *towards eventide*, i. 35, 10 [dośā *evening*].

prati-būdhya māna, pr. pt. *awaking towards* (acc.), iv. 51, 10.

prati-māna, n. *match*, ii. 12, 9 [counter-measure: mā *measure*].

prā-tir-am, acc. inf. *to prolong*, viii. 43, 10 [tr *cross*].

pra-tnā, a. *ancient*, iv. 50, 1 [prā *before*].

pathi-rākṣi, a. (Tp.) *watching the path*, x. 14, 11.
 path-yā, f. *path*, x. 14, 2.
 pad *fall*, IV. Ā. pādya; pp. papāda, x. 34, 11.
 āva-*fall down*, vi. 54, 3.
 pād, *foot*, du. ab. padbhyām, x. 90, 12.
 14 [Gk. ποδ-, Lat. *ped-*, Eng. *foot*].
 pad-ā, n. *step*, i. 154, 8. 4. 5. 6; ii. 85, 14 [pad *walk*; Gk. πῆδ-ο-ν 'ground'].
 pad-vānt, a. *having feet*, x. 127, 5.
 pan-āyya, gdv. *praiseworthy*, i. 160, 5 [pān *admire*].
 pānthā, m. *path*, i. 35, 11; vii. 71, 1; x. 14, 1 [cp. Gk. πόρο-ς].
 pānya-tama, spv. gdv. *most highly to be praised*, iii. 59, 5 [pānya, gdv. *praiseworthy*: pan *admire*].
 paprath-ānā, pf. pt. ā. *spreading oneself*, iv. 51, 8 [prath *spread*].
 pāy-as, n. *milk, moisture*, i. 160, 8 [pī *swell*].
 pār-a, a. *farther*, ii. 12, 8; *higher*, x. 15, 1; *remote*, x. 15, 10 [pr *pass*].
 para-mā, spv. a. *farthest*, iv. 50, 8; x. 14, 8; 129, 7; *highest*, i. 154, 5. 6; ii. 35, 14; iv. 50, 4.
 par-ās, adv. *far away*, ii. 85, 6; *beyond*, x. 129, 1. 2.
 parās-tād, adv. *from afar*, vi. 54, 9; *above*, x. 129, 5.
 parā-yānt, pr. pt. *departing*, x. 34, 5 [pārā *away*, Gk. πέρα *beyond*, + i go].
 parā-vāt, f. *distance*, i. 35, 3; iv. 50, 3.
 pāri, prp. *round*; with ab. *from*, ii. 35, 10; x. 135, 4 [Av. *pairi*, Gk. *περί*].
 pari-dhī, m. pl. *sticks enclosing the altar*, x. 90, 15 [pāri *round* + dhi *reduced form of dhā put*].
 pari-bhū, a. *being around, encompassing* (acc.), i. 1. 4 [bhū *be*].
 parivatsar-ṣṇa, a. *yearly*, vii. 10, 8 [pāri- + vatsarā, m. *complete year*].
 pāri-śkrta, pp. *adorned*, x. 135, 7 [pāri *round* + skr = kr *make* = *put*].
 pareyi-vāms, red. pf. pt. *having passed away*, x. 14, 1 [pārā *away* + iy-i-vāms: *from i go*].
 Parjanya, m. a *god of rain*, v. 83, 1-5. 9.
 Parjanya-jinviṭa, pp. *quickened by Parjanya*, vii. 108, 1 [jin *v* sec. root = jin *from ji quicken*].
 pary-ā-vivṛtsant, pr. pt. ds. *wishing to revolve hither* (acc.), vii. 63, 2 [vṛt *turn*].

pārva-ta, m. i. 85, 10; ii. 12, 2. 11. 13. [jointed; Lesbian Gk. πέρρα 'limits'].
 pār-van, n. *joint, section*, vii. 103, 5; viii. 48, 5 [cp. Gk. πέρφα in πέρφαίνω 'finish' for πέρφαίνω].
 pav-i, m. *felly*, vi. 54, 3.
 pavitra-vant, a. *purifying*, i. 160, 8 [pavitra, n. *means of purification*; root pū *purify*].
 paś = spaś *see*, i. 35, 2; x. 14, 7 [Av. *spas*, Lat. *spec-iō*].
 paś-ū, m. *beast*, x. 90, 8; *victim*, x. 90, 15 [Av. *pasu-*, Lat. *pecu-s*, Go. *faihu*].
 paśu-tṛp, n. *cattle-stealing*, vii. 86, 5 [tṛp *be pleased with*].
 paścā-tād, adv. *behind*, viii. 48, 15 [paścā *inst. adv.* Av. *pasca* 'behind'].
 paścād, (ab.) *adv. behind*, x. 90, 5; *afterwards*, x. 135, 6.
 1. pā *drink*, I. pāna, iv. 50, 10; root no. āpāma, viii. 48, 3 [cp. Lat. *bibo* 'drink'].
 sām- *drink together*, x. 135, 1.
 2. pā *proect*, II. pāti, *from* (ab.), ii. 85, 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii. 48, 15.
 pāth-as, n. *path*, vii. 63, 5; *domain*, i. 154, 5 [related to pāth, m. *path*].
 pād-a, m. *foot*, x. 90, 11; *one-fourth*, x. 90, 3. 4 [sec. stem formed from acc. pād-am of pād *foot*].
 pāpāyā, inst. f. *adv. evilly*, x. 135, 2 [pāpā, a. *bad*].
 pār-ā, m. *farther shore*, ii. 33, 3 [pr *pass* = *crossing*; Gk. πόρο-ς 'passage'].
 pārthiva, a. *earthly*, i. 154, 1; x. 15, 2 [a. *from prthivī* *earth*].
 pāv-akā, a. *purifying*, iv. 51, 2; vii. 49, 2. 3 [pū *purify*].
 pi *swell*, I. pāyate; pf. pīpāya, ii. 35, 7; viii. 29, 6.
 pi-tū, m. *drink*, x. 15, 3 [pā *drink*].
 pi-tṛ, m. *father*, i. 1. 9; 160, 22. 3; ii. 33, 1. 12. 13; iv. 50, 6; v. 83, 6; vii. 103, 8; viii. 48, 4; x. 14, 5. 6; 34, 4; 135, 1; pl. *fathers, ancestors*, viii. 48, 12. 13; x. 14, 2. 4. 7. 8. 9; 15, 1-13 [Gk. πατήρ, Lat. *pater*, Go. *fadar*].
 pitr-ya, a. *paternal*, vii. 86, 5; viii. 48, 7 [pitṛ *father*].
 pinv *yield abundance*, I. pīnva, iv. 50, 8; *overflow*, v. 53, 4 [sec. root = pi-nu *from pī swell*].
 prā- *pour forth*, v. 83, 8

ādhi- *speak for* (acc.), i. 85, 11; x. 15, 5.
 āpa-, *Ā. implore*, iv. 51, 11.

Bhākṣ-ā, m. *draught*, x. 84, 1 [bhak-ṣ. sec. root *consume* from bhaj *partake of*].
 bhaj *partake of* (gen.), x. 15, 8; s ao., viii. 48, 1, 7.

bhad-rā, a. *auspicious*, i. 1, 6; ii. 85, 15; iii. 59, 4; iv. 51, 7; x. 14, 6, 12 [p. *aiseworthy*: bhand *be praised*].

Bhar-atā, m. pl. name of a tribe, v. 11, 1.

bhār-ant, pr. pt. *bearing*, i. 1, 7 [bhr *bear*].
 bhāv-ya, a. *that will be, future*, x. 90, 2 [g.dv. of bhū *be*].

bhā shine, II. P. bhāti.

āva- *shine down*, i. 154, 6.

vi- *shine forth*, ii. 85, 7, 8; v. 11, 1.

bhid split, VII. bhināti [Lat. *find*].
 vi- *split open*, i. 85, 10.

bhisāk-tama, m. spv. *best healer*, ii. 33, 4 [bhisāj *healing*].

bhisāj, m. *physician*, ii. 33, 4.

bhi fear, I. A. bhāyate, i. 85, 8; ii. 12, 18; pf. bibhāya, v. 83, 2; s ao. ābhāsur, viii. 48, 11.

bhi-mā, a. *terrible*, i. 154, 2; ii. 33, 11 [bhi *fear*].

bhur quiver, int. jārbhuriti, v. 83, 5.

bhūv-ana, n. *creature*, i. 85, 2, 5, 6; 85, 8; 154, 2, 4; 160, 2, 3; ii. 35, 2, 8; vii. 61, 1; world, ii. 33, 9; v. 83, 2, 4; iv. 51, 5; x. 168, 2, 4 [bhū *be*].

bhū become, be, I. bhāva, i. 1, 9; v. 83, 7, 8; ipv., x. 127, 6; pr. sb., viii. 48, 2; ipf. ābhavat, v. 11, 3, 4; x. 135, 5, 6; come into being, x. 90, 4; pf. ba-bhūva, ii. 12, 9; vii. 103, 7; x. 84, 12; pf. op. babbhūyāt, iv. 51, 4; root ao., viii. 48, 3; ābhūvan, vii. 61, 5; root ao. sb. bhuvāni, vii. 86, 2; ipv. bhūtu, iv. 50, 11 [cp. Gk. φύω, Lat. *fu-t*].

abhi- *be superior to* (acc.), iii. 59, 7.

ā- *arise*, pf., x. 129, 6, 7; 168, 8.

āvis- *appear*, vii. 103, 8.

sām- *do good to* (dat.), viii. 48, 4.

bhū-tā, pp. *been*, x. 90, 2; n. *being*, x. 90, 8.

bhū-man, n. *earth*, i. 85, 5; vii. 86, 1; x. 90, 1, 14 [cp. Gk. φύμα 'growth'].

bhū-ri, a. *great*, ii. 83, 9; much, ii. 83, 12; adv. *greatly*, i. 154, 6.

bhūri-frūga, a. (Bv.) *many-horned*, i. 154, 6.

bhūr-ni, a. *angry*, vii. 86, 7.

bhūṣ *strive*, I. P. bhūṣati [extended form of bhū *be*].

pāri- *surpass*, ii. 12, 1.

bhr bear, III. bṛbharti, ii. 33, 10; iii. 59, 8; hold, iv. 50, 7; viii. 29, 3, 4, 5 [Gk. φέρω, Lat. *ferō*, Arm. *berem*, OI. *berim*, Go. *baira*].

vi-, I. bhara, *carry hither and thither*, v. 11, 4.

Bhr̥g-u, m. pl. a family of ancient priests, x. 14, 6.

bhṛṣaj-ā, a. *healing*, ii. 33, 7, n. *medicine, remedy*, ii. 33, 2, 4, 12, 13 [bhisāj *healing*].

bhṛṣ-a, m. *use*, x. 84, 3 [bhuj *enjoy*].

bhṛj-ā, m. *liberal man*, iv. 51, 3.

bhṛj-ana, n. *food*, v. 83, 10 [bhuj *enjoy*].

bhyas = bhi *fear*, I. A. bhyāsate, ii. 12, 1.

bhrāj shine, I. A. bhrājate.

vi- *shine forth*, i. 85, 4.

bhrāja-māna, pr. pt. *shining*, vii. 63, 4.

bhrā-tr, m. *brother*, x. 84, 4 [Gk. φράτρ, Lat. *frāter*, OI. *brāthir*, Go. *brōthar*, Osl. *bratrū*].

Mah, mām̐h *be great*, mām̐hate and mām̐he (3. s.).

sām- *consecrate*, vii. 61, 6.

maghā-vant, m. *liberal patron*, ii. 33, 14; 35, 15 [magh-ā *bounty*: mah *be great*].

maghōni, a. f. *bounteous*, iv. 51, 3 [f. of maghāvan].

maṇḍūka, m. *frog*, vii. 103, 1, 2, 4, 7, 10.

math-itā, pp. *kindled by friction*, viii. 48, 6.

math-yā-māna, pr. pt. ps. *being rubbed*, v. 11, 6.

mad rejoice, I. mēda, in (1c), i. 85, 1; 154, 5; in (inst.), 154, 4; x. 14, 3, 7; with (inst.), x. 14, 10; *be exhilarated*, viii. 29, 7; *drink with exhilaration*, vii. 49, 4; cs. mādaya, *rejoice*, x. 15, 14; in (inst.), x. 14, 14; (gen.), i. 85, 6; with (inst.), x. 14, 5; *gladden*, x. 84, 1 [Gk. μαδάω, Lat. *madeō* 'drip'].

mād-a, m. *intoxication*, i. 85, 10; viii. 48, 6.

mada-cyūt, a. *reeling with intoxication*, i. 85, 7 [cyu *move*].

mā́d-ant, pr. pt. *rejoicing*, iv. 50, 2; *delighting in* (inst.), iii. 59, 3.
 mā́dh-u, n. *honey*, *mead*, i. 154, 4, 5; iv. 50, 3; viii. 48, 1; x. 34, 7; a. *sweet*, i. 85, 6 [Gk. μέθυ, Lith. medū-s, OSI. medū, Eng. mead].
 mā́dhu-mat-tana, spv. a. *most honied*, v. 11, 5; x. 14, 15.
 mā́dhu-ścūt, a. (Tp.) *dripping with honey*, *distilling sweetness*, vii. 49, 3 [ścūt drip].
 mā́dhya, a. *middle*, vii. 49, 1, 8; x. 15, 14 [Lat. mediu-s].
 mā́dhya-mā, spv. a. *middlemost*, x. 15, 1.
 man *think*, VIII. Ā. *manute*, viii. 29, 10; IV. Ā. mā́nyate, viii. 43, 6; x. 34, 13.
 mā́n-as, n. *mind*, x. 90, 18; 129, 4; 185, 3 [Av. manō, Gk. μένος].
 mā́nas-vant, a. *wise*, ii. 12, 1.
 mā́n-ā, f. *jealousy*, ii. 33, 5 [man *think*].
 mā́n-īśā, f. *thought*, vii. 71, 6; *wisdom*, x. 129, 4; *prayer*, v. 11, 5; *hymn of praise*, v. 83, 10 [man *think*].
 Mā́n-u, m. an ancient sage, ii. 33, 18.
 mā́no-jū, a. *swift as thought*, i. 85, 4 [mā́nas mind + jū to *speak*].
 mā́n-tra, m. *hymn*, ii. 35, 2; *spell*, x. 14, 4.
 mā́nd *exhilarate*, I. mā́nda: iṣ. ao. Ā. āmaṇḍīṣātām, vii. 103, 4.
 ū́d- gladden, pf. mamanda, ii. 33, 6 [= mā́d rejoice].
 mā́nd-as-ānā, ao. pt. *rejoicing*, iv. 50, 10 [mā́nd = mā́d rejoice].
 mā́nd-rā, a. *gladdening*, v. 11, 8 [mā́nd *exhilarate*].
 mā́ndrā-jihva, a. (Bv.) *pleasant-tongued*, iv. 50, 1.
 mā́n-man, n. *thought*, vii. 61, 6; *hymn*, i. 154, 3; vii. 61, 2 [man *think*].
 mā́n-yū, m. *intention*, vii. 61, 1; *wrath*, vii. 86, 6; viii. 48, 8; x. 34, 8, 14 [man *think*].
 mā́yo-bhū, a. *benificent*, ii. 33, 13 [mā́y-as gladness + bhū = bhū *being for* = *conducting to*].
 Mar-ūt, m. pl. the storm gods, i. 85, 1, 4-6. 8. 10, 12; ii. 33, 1, 13; v. 83, 6.
 mā́rūt-vant, a. *accompanied by the Maruts*, ii. 33, 6.
 mā́rā-i-tī, m. *one who pities*, x. 34, 3 [mā́rā be *gracious*].
 mā́r-ta, m. *mortal*, iii. 59, 2 [Gk. μορ-τός, Ἀπο-τός 'mortal', Lat. mor-ta 'goddess of death'].

mā́rt-ya, a. *mortal*; m. *mortal man*, i. 85, 2; vii. 61, 1; 71, 2; viii. 48, 1, 3, 12; x. 15, 7.
 marmarjya-mā́na, pr. pt. int. *making bright*, ii. 35, 4 [mrj *wipe*].
 mā́h, a. *great*, ii. 33, 8; G. mā́hās, iv. 50, 4; f. -ī, v. 11, 5 [Av. mas 'great'; from mā́h be *great*].
 mā́h-ān, m. *greatness*, ii. 12, 1; 35, 2 [mā́h be *great*].
 mā́h-ānt, a. *great*, iii. 59, 5; v. 11, 6; 83, 8; vii. 63, 2; x. 34, 12 [pr. pt. of mā́h be *great*].
 mā́hā-vadhā, n. (Bv.) *having a mighty weapon*, v. 83, 2.
 mā́h-i, a. *great*, i. 160, 5; ii. 12, 10; v. 83, 5; viii. 29, 10 [mā́h be *great*].
 mā́hi-tvá, n. *greatness*, vii. 61, 4.
 mā́hi-tvanā, n. *greatness*, i. 85, 7.
 mā́h-in, a., f. -ī, *great*, i. 160, 2, 5.
 mā́h-i-mā́n, m. *greatness*, i. 85, 2; ii. 35, 9; iii. 59, 7; vii. 86, 1; x. 90, 3, 16; 168, 1; *power*, x. 129, 3; pl. *powers*, x. 129, 5.
 mā́h-i, a. f. *great*, ii. 33, 8, 14; x. 14, 1 [mā́h be *great*].
 mā́h-ya, prs. prn. D. to me, x. 31, 1, 2 [cp. Lat. mihi].
 mā́ measure, III. Ā. mī́mite.
 vi- measure out: pf. vi-mamā́, i. 154, 1, 8; 160, 4; ii. 12, 2.
 mā́, onc. prs. prn. A. me, ii. 33, 6, 7; viii. 48, 5³, 6, 10; x. 34, 1, 2; 127, 7 [Lat. mē, Eng. me].
 mā́, proh. pel. not, ii. 33, 1, 4³, 5; viii. 48, 8, 14²; x. 15, 6; 34, 13, 14 [Gk. μή 'not'].
 mā́-kis, proh. prn. pel. not any one, vi. 54, 7 [Gk. μή-τις 'no one'].
 mā́-kim, proh. prn. pel. no one, vi. 54, 7².
 Mā́tali, m. a divine being, x. 14, 3.
 mā́-tī, f. *mother*, i. 160, 2; v. 11, 3; x. 34, 4, 10 [Gk. μήτηρ, Lat. māter, OI. māthir, Eng. mother].
 mā́dhvi, m. du. *lovers of honey*, vii. 71, 2 [mā́dhu *honey*].
 mā́nuṣa, a. *human*; m. *man*, vii. 63, 1 [mā́nus *man*].
 mā́m, prs. prn. A. me, vii. 49, 1-4.
 mā́-yā, f. *mysterious power*, i. 160, 3 [mā́ make].
 mā́-yū, a. *lowing*, vii. 103, 2 [mā́ bellow].
 mā́s-a, m. *month*, vii. 61, 4 [mā́s *moon*].

mi-tá, pp. *set up*, iv. 51, 2 [mi *set up*].
 mitá-jāu, a. (Bv.) *firm-kneed*, iii. 59, 8.
 Mi-trá, m. a sun god, iii. 59, 1-9; vii.
 61, 4; 63, 1, 6; n. *friendship*, x. 84,
 14.

Mitrā-Vāruṇā, du. ed. *Mitra and Varuṇa*,
 i. 35, 1; vii. 61, 2. 3. 6. 7; 63, 5.

mi *damage*, IX. mināti [cp. Gk. *μνέω*,
 Lat. *mi-nu-o*].

ā- *diminish*, ii. 12, 5.

prá- *infringe*, vii. 63, 8; 103, 9; viii.
 48, 9.

mīdh-vāms, a. *bounteous*, ii. 83, 14; vii.
 86, 7 [unred. pf. pt., probably from
 mih *rain*].

mūkha, n. *mouth*, x. 90, 11-13.

muc *release*, VI. muñcā: ppf. āmumuk-
 tam, vii. 71, 5.

mud *be merry*, I. Ā. mōda.

prāti- *exult*, v. 83, 9.

mrg-ā, m. *beast*, i. 154, 2; ii. 83, 11.

mṛj *wipe*, II. mārjmi.

sām- *rub bright*, i. 35, 12.

mṛd *be gracious*, VI. mṛlā, ii. 83, 11. 14;
 viii. 48, 9; x. 84, 14; cs. mṛlāya, *id.*,
 viii. 48, 8.

mṛlay-āku, a. *merciful*, ii. 83, 7 [mṛd *be*
gracious].

mṛl-ikā, n. *mercy*, vii. 86, 2; viii. 48, 12
 [mṛd *be gracious*].

mṛ-tyū, m. *death*, x. 129, 2 [mṛ *die*].

mṛā *touch*, VI. mṛśā.

pāri- *embrace*, x. 84, 4.

mṛṣ *be heedless*, IV. mṛṣya.

āpi- *forget*, vi. 54, 4.

me, enc. prs. prn. D. *to me*, vii. 63, 8;
 86, 8. 4; x. 84, 13; G. *of me*, ii. 85, 1;
 vii. 86, 2; viii. 29, 2 [Gk. *μοι*].

manjavatā, a. *coming from Mūjavant*, x.
 34, 1.

Yā, rel. prn. *who, which, that*: N. yās, i.
 35, 6; 154, 1². 8. 4; 160, 4; ii. 12, 1-
 7. 9-15; 33, 5. 7; iii. 59, 2. 7; iv. 50,
 1. 7. 9; vi. 54, 1. 2. 4; vii. 61, 1; 63,
 1. 8; vii. 71, 4; 86, 1; viii. 48, 10². 12;
 x. 14, 5; 34, 12; 129, 7; f. yā, iv. 50,
 8; n. yād, i. 1, 6; ii. 35, 15; vii. 61,
 2; 63, 2; 103, 5. 7; x. 15, 6; 90, 2³.
 12; 129, 1. 8. 4; 135, 7; with kīp ca
whatever, v. 83, 9; A. yām, i. 1, 4; ii.
 12, 5. 7. 9; 35, 11; viii. 48, 1; x. 135,
 8. 4; I. yēna, i. 160, 5; ii. 12, 4; iv.
 51, 4; f. yāyā, iv. 51, 6; Ab. yāsmād,
 ii. 12, 9; G. yāsya, i. 154, 2; ii. 12,

1. 74. 14²; 85, 7; v. 83, 4²; vii. 61,
 2; x. 84, 4; f. yāsya, x. 127, 4; L.
 yāsmīn, iv. 50, 8; x. 135, 1; du. yāu,
 x. 14, 11; pl. N. yē, i. 35, 11; 85, 1.
 4; iv. 50, 2; x. 14, 3. 10; 15, 1-4. 8-
 10. 13². 14²; 90, 7. 8; with ké *what-*
ever, x. 90, 10; f. yās, vii. 49, 1. 2. 3;
 n. yāni, ii. 33, 13; yā, i. 85, 12; ii.
 33, 13²; iv. 50, 9; vii. 86, 5; A. m.
 yān, x. 14, 8; 15, 13²; G. f. yāsām,
 vii. 49, 8; L. f. yāsu, iv. 51, 7; vii.
 49, 4⁴; 61, 5.

yakṣ-ā, n. *mystery*, vii. 61, 5.

yaj *sacrifice*, I. yāja; ipf. āyajanta, x.
 90, 7. 16.

yaj-atā, a. *adorable*, i. 35, 3. 4; ii. 83, 10
 [Av. *yazata*; from yaj *worship*].

yaj-ātha, m. *sacrifice*, v. 11, 2 [yaj
worship].

yāja-māna, m. *sacrificer*, vi. 54, 6 [pr.
 pt. Ā. of yaj *worship*].

yāj-us, n. *sacrificial formula*, x. 90, 9
 [yaj *worship*].

yaj-ñā, m. *worship, sacrifice*, i. 1, 1. 4;
 ii. 35, 12; iv. 50, 6. 10; v. 11, 2. 4;

vii. 61, 6. 7; x. 14, 5. 13; 15, 6. 13;
 90, 7-9. 15. 16² [Av. *yasna*, Gk. *ἀγνός*].

yajñā-ketu, a. (Bv.) *whose token is sacri-*
fice, iv. 51, 11.

yajñā-manman, a. (Bv.) *whose heart is*
set on sacrifice, vii. 61, 4.

yajñ-īya, a. *worthy of worship, holy*, iii.
 59, 4; *adorable*, x. 14, 5. 6 [yajñā
worship].

yat *array oneself*, I. yāta: pf. i. 85, 8;
 cs. yātāya *marshal, stir*, iii. 59, 1;
clear off, x. 127, 7.

yā-tas, adv. *whence*, x. 129, 6. 7 [prn.
 root yā].

yā-ti, prn. *how many*, x. 15, 13 [prn.
 root yā].

yā-tra, rel. adv. *where*, i. 154, 5. 6; vii.
 63, 5; viii. 29, 7; 43, 11; x. 14, 2. 7;
 90, 16 [prn. root yā].

yā-thā, rel. adv. *how*, x. 135, 5. 6; *so that*,
 ii. 33, 15; unaccented = *iva* *like*, viii.
 29, 6 [prn. root yā].

yathā-vasām, adv. *according to* (thy, his)
will, x. 15, 14; 168, 4 [vāsā, m.
will].

yā-d, cj. *when*, i. 85, 3. 4. 5. 7. 9; iv. 51,
 6; v. 83, 2-4. 9; vii. 103, 2-5; x. 84,
 5; 90, 6. 11. 15; *in order that*, vii. 71,
 4; *so that*, vii. 86, 4; *since*, i. 160, 2;
 ū, viii. 48, 9 [n. of rel. yā].

yād-i vā, cj. *whether*, x. 129, 7; *or, or else*, *ibid.* [yā-d-i f/, rel. adv. + vā or].
 y-ānt, pr. pt. *going*, vii. 61, 3 [i go].
 yam extend, bestow, I. yācha, iv. 51, 10; v. 88, 5; pf. A. yemire submit to (dat.), iii. 59, 8; s ao. bestow on (dat.), ii. 35, 15.
 ādhi- extend to (dat.), i. 85, 12.
 ā- guide to (lc.), root ao. inj. yamat, x. 14, 14.
 ni- bestow, iv. 50, 10.
 prā present a share of (gen.), x. 15, 7.
 vi- extend to, i. 85, 12.
 Yam-ā, m. god of the dead, i. 85, 6; x. 14, 1-5, 7-16; 15, 8; 135, 1, 7.
 yāś-ās, a. glorious, i. 1, 8; iv. 51, 11; viii. 48, 5.
 yāhvī, f. *swift one*, ii. 33, 9; 35, 14.
 yā go, II. yāti, i. 85, 8³, 10; vii. 49, 3; x. 168, 1.
 ā- come, i. 85, 2; x. 15, 9.
 ūpa ā- come hither, vii. 71, 2.
 ā ūpa come hither to, vii. 71, 4.
 pāri prā- proceed around, iv. 51, 5.
 yātayāj-jana, a. (gov. ed.) *stirring men*, iii. 59, 5 [yātāyant, pr. pt. cs. of yat array oneself + jāna man].
 yātu-dhāna, m. sorcerer, i. 85, 10 [yātū, m. sorcery + dhāna practising from dhā put, do].
 yā-ma, m. course, iv. 51, 4 [yā go].
 yā-man, n. course, i. 85, 1; approach, x. 127, 4 [yā go].
 yu separate, III. yuyōti, ii. 33, 1, 3; vii. 71, 1, 2; s ao. depart from (ab.), ii. 33, 9; cs. yāvāya save from, viii. 48, 5; yāvāya ward off, x. 127, 6².
 yuk-tā, pp. yoked, vii. 63, 2 [yuj yoke, Gk. *ἐκτρο-ς*, Lat. *tinctu-s*, Lith. *junkta-s*].
 yuktā-grāvan, a. (Bv.) *who has to work the stones*, ii. 12, 6.
 yuj yoke, VII. yunākti: pf. yuyujé, x. 84, 11; rv. ao. āyugdhvam, i. 85, 4.
 prā- yoke in front, i. 85, 5.
 yūdhyā-māna, pr. pt. A. fighting; m. fighter, ii. 12, 9 [yudh fight].
 yūyudh-i, m. warrior, i. 85, 8 [from red. stem of yudh fight].
 yuva-tī, f. young maiden, ii. 35, 4, 11 [f. of yuvan youth].
 yāv-an, a. young, ii. 33, 11; m. youth, ii. 85, 4 [Lat. *iuven-i-s*].
 yuv-ām, prs prn. N. you two, vii. 71, 5;

dat. yuvābhyām to you two, vii. 61, 7 [= yū + am].
 yuva-yū, a. addressed to you, vii. 71, 7.
 yūy-ām, prs prn. pl. N. you, iv. 51, 5; vii. 61, 7; 63, 6; 71, 6; 86, 8 [for yūs-ām, Av. yūš, yūšam, Go. yūs].
 yōg-a, m. acquisition, vii. 86, 8 [yuj yoke].
 yōj-ana, n. league, i. 85, 8 [yoking from yuj yoke].
 yō-ni, m. womb, ii. 35, 10; abode, iv. 50, 2; x. 84, 11; receptacle, viii. 29, 2 [holder from yu hold].
 yōś-ā, f. woman, x. 168, 2.
 yōś, n. blessing, ii. 33, 13; x. 15, 4.
 Rāph hasten, I. rāpha; ca. rāphāya cause to speed, i. 85, 5.
 rakṣ protect, I. rākṣa, i. 85, 11; 160, 2; iv. 50, 2; vi. 54, 5; viii. 48, 5 [tik. *ἀλέω* 'ward off'].
 rākṣa-māna, pr. pt. A. protecting, vii. 61, 8 [rakṣ protect].
 rakṣ-ās, m. demon, i. 85, 10; v. 83, 2.
 rakṣ-i-tf, m. guardian, x. 14, 11 [rakṣ protect].
 raghu-pātvan, a. (Tp.) flying swiftly, i. 85, 6 [raghū swift: Gk. *ῥαχῦ-ς*].
 raghu-syād, a. swift-gliding, i. 85, 6 [raghū swift + syand run].
 rāj-as, n. space, air, i. 85, 4, 9; 154, 1; 160, 1, 4; x. 15, 2; 129, 1 [Gk. *ῥαβος*, Go. *riqa-a*].
 rāṇ-ya, a. glorious, i. 85, 10 [ran rejoice].
 rā-tna, n. gift, treasure, i. 85, 8 [rā gite].
 ratna-dhā, a. (Tp.) bestowing treasure, i. 1, 1.
 rā-tha, m. car, i. 35, 2, 4, 5; 85, 4, 5; ii. 12, 7, 8; v. 83, 8, 7; vii. 71, 2-4; viii. 48, 5; x. 135, 3-5; 168, 1 [r go].
 rāth-ya, a. belonging to a car, i. 85, 6.
 rad dig, I. rāda: pf. rarāda, vii. 49, 1.
 radh-rā, a. rich, ii. 12, 6 [radh succeed].
 randh make subject, IV. P. rādhyā: red. ao., ii. 33, 5.
 rāp-as, n. bodily injury, ii. 33, 8, 7.
 ram set at rest, IX. ramnāti: ipf. ii. 12, 2; I. A. rāma rejoice in (lc.), x. 84, 13.
 ray-i, m. wealth, i. 1, 8; 85, 12; iv. 50, 6, 10; 51, 10; viii. 48, 13; x. 15, 7, 11 [probably from ri = reduced form of rā give].
 rāv-a, m. roar, iv. 50, 1, 4, 5 [ru cry].
 rās-mī, m. ray, i. 35, 7; cord, x. 129, 5.
 rā gite, II. rāti; 2. ind. rāsi = ipv., ii

83, 12; III. *ipv.* 2. *pl.* *raridhvam*, v. 83, 6.
rāj *rule, over* (gen.), I. P. *rājati*, i. 1, 8.
rāj-an, m. *king*, i. 85, 8; iii. 59, 4; iv. 50, 7, 9; vii. 49, 3, 4; 86, 5; viii. 48, 7, 8; x. 14, 1, 4, 7, 11, 15; 84, 8, 12; 168, 2 [*rāj* *rule*, Lat. *reg-*].
rāj-ant, pr. pt. *ruling over* (gen.), i. 1, 8 [*rāj* *rule*].
rājan-yā, a. *royal*; m. *warrior* (earliest name of the second caste), x. 90, 12.
rātri, f. *night*, i. 85, 1; x. 127, 1, 8; 129, 2.
rādh-as, n. *gift, blessing*, ii. 12, 14 [*rādh* *gratify*].
rādho-dēya, n. *bestowal of wealth*, iv. 51, 8 [*dēya*, gdv. *to be given from dā give*].
ri *release*, IX. *rināti*, ii. 12, 8.
ānu- *flow along*, i. 85, 3.
rio *leave*, VII. P. *rinākti*, vii. 71, 1 [Gk. *λείπω*, Lat. *linguo*].
āti- *extend beyond*: ps. *ipf.* *ārioyata*, x. 90, 5.
riś, f. *injury*, ii. 85, 6.
riś *be hurt*, IV. *riśyati*, vi. 54, 8; a. *ao. inj.*, vi. 54, 7, 9; *injure*, viii. 48, 10.
rih *kiss*, II. *rédhi*, ii. 83, 13.
ruk-mā, m. *golden gem*, vii. 63, 4 [*ruc* *shine*].
ruc *shine*, I. *rōca*; cs. *rocāya* *cause to shine*, viii. 29, 10.
ruc-ānā, rt. *ao. pt.* *Ā.* *beaming*, iv. 51, 9.
ruj *burst*, VI. P. *rujā*: pf. *rurōja*, iv. 50, 5.
ruj-ant, pr. pt. *shattering*, x. 168, 1.
Rud-rā, m. *name of a god*, i. 85, i; ii. 38, 1-9, 11-13, 15; *pl.* = *sons of Rudra, the Maruts*, i. 85, 2 [*rud* *cry, howl*].
rudh *obstruct*, VII. *rupaddhi*, *runddhē*, x. 84, 8.
āpa- *drive away*: rt. *ao.* *arodham*, x. 84, 3.
rūś-ant, pr. pt. *gleaming*, iv. 51, 9.
ruh *grow*, I. *rōhati*, *rōhate*.
āti- *grow beyond* (acc.), x. 90, 2.
ā- *rise up in* (acc.), viii. 48, 11.
rūpā, n. *form*, x. 168, 4; *beauty*, i. 160, 2.
re-nū, m. *dust*, x. 168, 1 [perhaps from *ri* *run* = *disperse*].
śē-tas, n. *seed*, v. 83, 1, 4; x. 129, 4 [*ri* *flow*].
reto-dhā, m. *impregnator*, x. 129, 5 [*rē-tas* *seed* + *dhā* *placing*].

rabh-ā, m. *singer*, vii. 63, 8 [*ribh* *sing*].
revāt, adv. *bountifully*, ii. 35, 4 [n. of *revānt*].
re-vāt-i, f. *wealthy*, iv. 51, 4 [f. of *revānt*].
re-vānt, a. *wealthy*, viii. 48, 6 [*re* = *rai* *wealth*].
rōdas-i, f. *du. the two worlds* (= heaven and earth), i. 85, 1; 160, 2, 4; ii. 12, 1; vii. 64, 4; 86, 1.
rāi, m. *wealth*, vi. 54, 8; vii. 86, 7; viii. 48, 2; G. *rāyās*, viii. 48, 7 [*bestowal from rā give*; Lat. *rēs*].
Rauhīnā, m. *name of a demon*, ii. 12, 12 [metronymic: *son of Rōhīṇī*].

Lak-śā, n. *stake* (at play), ii. 12, 4 [*token, mark*: *lag* *attach*].
lok-ā, m. *place*, x. 14, 9; *world*, x. 90, 14 [*bright space* = *rok-ā* *light*; cp. Gk. *λευκό-s* 'white', Lat. *lux, lūc-is*].

Vag-nū, m. *sound*, vii. 103, 2 [*vao* *speak*].
vao *utter*, III. P. *vivakti*; *ao. op.*, ii. 35, 2; *speak*, ps. *ucyāte*, x. 90, 11; 135, 7 [Lat. *voc-āre* 'call'].
ādhi- *speak for* (dat.), viii. 48, 14.
prā- *proclaim*, i. 154, 1; vii. 86, 4; *declare*, x. 129, 6.
vāc-as, n. *speech*, v. 11, 5 [*vao* *speak*; Gk. *ῥωσ*].
vacas-yā, f. *eloquence*, ii. 35, 1.
vāj-ra, m. *thunderbolt*, i. 85, 9; viii. 29, 4 [*vaj* *be strong*; Av. *vaśra* 'club'].
vājra-bāhu, a. (Bv.) *bearing a bolt in his arm*, ii. 12, 12, 13; 83, 3.
vājra-hasta, a. (Bv.) *having a bolt in his hand*, ii. 12, 13.
vājra-in, m. *bearer of the bolt*, vii. 49, 1.
vatsā, m. *calves*, vii. 86, 5 [*yearling from* **vatas*, Gk. *ῥέτος* *year*, Lat. *vetus* in *vetus-tas* 'age'].
vats-in, a., f. -i, *accompanied by calves*, vii. 103, 2.
vad *speak*, I. *vāda*, ii. 33, 15; *op.* ii. 35, 15; vii. 103, 5; x. 84, 12.
āchā- *invoke*, v. 83, 1.
ā- *utter*, ii. 12, 15; viii. 48, 14.
prā- *utter forth*, i. 154, 1; *ao.* *avādiṣur*, vii. 103, 1.
sām- *converse about* (acc.) *with* (inst.), vii. 86, 2.
vād-ant, pr. pt. *speaking*, vii. 103, 8, 6, 7.

van win, VIII. vanóti win [Eng. win; cp. Lat. *ven-ia* 'favour'].
 ā-, ds. vivāsa seek to win, ii. 33, 6; v. 83, 1.
 van-ús, m. enemy, iv. 50, 11 [eager, rival: van win].
 vāne-vane, lc. itv. cd. in every wood, v. 11, 6.
 vand praise, I. A. vādate, iv. 50, 7 [nasalized form of vad].
 pāri- extol, with (inst.), ii. 33, 12.
 ānda-māna, pr. pt. A. approving, ii. 33, 12.
 vāp strew, I. vāpati, vāpate.
 nī- lay low, ii. 33, 11.
 vāpus-yā, a. fair, i. 160, 2 [vāpus, n. beautiful appearance].
 vāy-ām, prs. prn. N. pl. we, i. 1, 7; ii. 12, 15; iii. 59, 8, 4; iv. 50, 6; 51, 11; vi. 54, 8, 9; vii. 86, 5; viii. 48, 9, 13, 14; x. 14, 6; 127, 4 [Av. *vauem*, Go. *vais*, Eng. *we*].
 vāy-as, n. force, ii. 33, 6; viii. 48, 1 [food, strength: vi enjoy].
 vāy-ā, f. offshoot, ii. 35, 8.
 vāyūnā-vat, a. clear, iv. 51, 1 [vay-ūnā].
 vāyo-dhā, m. bestower of strength, viii. 48, 15 [vāyas force + dhā bestowing].
 ār-i-man, n. expanse, iii. 59, 3 [vr cover].
 ār-i-vas, n. wide space, vii. 63, 6; prosperity, iv. 50, 9 [breadth, freedom: vr cover].
 arivo-vīt-tara, cpv. m. best finder of relief, best banisher of care, viii. 48, 1 [vāriyas + vid find].
 ār-iyas, cpv. a. wider, ii. 12, 2 [urū wide].
 vār-una, m. vii. 49, 3, 4; 61, 1, 4; 63, 1, 6; 86, 2, 3. 4, 6, 8; x. 14, 7 [Gk. *oluparós* 'heaven'; vr cover, encompass].
 ār-ṇa, m. colour, ii. 12, 4 [coating: vr cover].
 ārtā-māna, pr. pt. A., with ā rolling hither, i. 35, 2 [vrt turn].
 ārt-man, n. track, i. 85, 8 [vrt turn].
 ārdh-ana, n. strengthening, ii. 12, 14 [vrdh increase].
 ārdha-māna, pr. pt. A. growing, i. 1, 8 [vrdh grow].
 ārvrt-āna, pr. pt. A. int. rolling about, x. 34, 1 [vrt turn].
 arṣ-ā, n. rain, v. 83, 10 [vrṣ rain].
 arṣ-yā, a. rainy, v. 83, 3.

val-ā, m. enclosure, cave, iv. 50, 5 [vr cover].
 valgū-yā, den. honour, iv. 50, 7.
 vās desire, II. vāstī, a. 1. vāsmi, ii. 33, 13; pl. 1. uśmasi, i. 154, 6.
 1. vās shine, VI. P. uśhāti: pf. pl. 2. ūsa, iv. 51, 4 [Av. *usaiti* 'shines'].
 2. vās wear, II. A. vāste [cp. Gk. *ἔν-νυμι* = *fénnymi*, AS. *werian*, Eng. *wear*].
 abhi-, cs. clothe, i. 160, 2.
 3. vās dwell, I. P. vāsati [AS. *wesan* 'be', Eng. *was*; in Gk. *ἄστυ* = *féasty*].
 prá- go on journeys, viii. 29, 8.
 vās, enc. prs. prn. A. you, i. 85, 6; iv. 51, 10, 11; D. to or for you, i. 85, 6, 12; iv. 51, 4; x. 15, 4, 6; G. of you, ii. 33, 13; x. 34, 12, 14 [Av. *vō*, Lat. *vōs*].
 vās-atī, f. abode, nest, x. 127, 4 [vās dwell].
 vās-ant-ā, m. spring, x. 90, 6 [vās shine].
 vās-āna, pr. pt. A. clothing oneself in (acc.), ii. 35, 9 [2. vās wear].
 vās-iṣṭha, spv. a. best; m. name of a seer, vii. 86, 5; pl. a family of ancient seers, x. 15, 8 [vās shine].
 vāi-u, n. wealth, vi. 54, 4; vii. 103, 10; x. 15, 7 [vās shine].
 vāsu-dēya, n. granting of wealth, ii. 33, 7.
 vāsu-mant, a. laden with wealth, vii. 71, 3, 4.
 vāsn-ya, a. for sale, x. 34, 3 [vāsnā, n. price, Gk. *ἄννο-ς* = *féno-vo-ς* 'purchase price', Lat. *vēnu-m* = *ves-num*].
 vās-yas, acc. adv. for greater welfare, viii. 48, 9 [cpv. of vāsu good].
 vās-yāms, cpv. a. wealthier, viii. 48, 6 [cpv. of vās-u].
 vāh carry, draw, drive, I. vāha, vii. 63, 2; s. ao. āvāt, x. 15, 12 [Lat. *veh-ere*, Eng. *weigh*].
 ānu- drive after: pf. anūhīre, x. 15, 8.
 ā- bring, i. 1, 2; 85, 6; vii. 71, 8; x. 14, 4.
 nī- bring: pf. ūhathur, vii. 71, 5.
 vāh-ant, pr. pt. carrying, i. 35, 5; bearing, ii. 35, 9; bringing, vii. 71, 2.
 vāh-ant-i, pr. pt. f. bringing, ii. 35, 14.
 vāh-nī, m. driver, i. 160, 8 [vāh drive].
 vā blow, II. P. vāti [Av. *vaiti*, Gk. *ἀναι* = *ā-fḡ-ai*; cf. Go. *waiian*, German *wehen* 'blow'].
 prá- blow forth, v. 83, 4.
 vā, enc. oj. or, iv. 51, 4; x. 15, 2 [Lat. *ve*].

vāc, f. voice, vii. 103, 1. 4. 5. 6. 8; x. 34, 5 [vāc speak; Lat. vōx = vōc-s].
 vāj-a, m. conflict, i. 85, 5; booty, ii. 12, 15; vi. 54, 5 [vāj be strong].
 vāja-yū, a. desirous of gain, ii. 85, 1.
 vāj-in, a. victorious, x. 34, 4 [vāja].
 vāṇa, m. pipe, i. 85, 10.
 vā-ta, m. wind, v. 83, 4; x. 168, 1. 2. 4 [vā blow; cp. Lat. ven-tu-s, Gk. δῆτης].
 vām, enc. prs. prn. du. A. you two, iv. 50, 10; vii. 61, 6³; 63, 5; 71, 1; D. for you two, vii. 61, 2. 5²; vii. 71, 4; G. of you two, i. 154, 6; iv. 50, 11; vii. 61, 1; 71, 8, 4.
 vā-mā, n. wealth, vii. 71, 2 [vā = van win].
 vāyav-yā, a. relating to the wind, aerial, x. 90, 8 [vāyū].
 vā-yū, m. wind, x. 90, 13 [vā blow].
 vār-ya, gdv. desirable, i. 35, 8 [vr choose].
 vāvas-at, pr. pt. int. loving, iv. 50, 5 [vās low].
 vāvrdh-ānā, pr. pt. Ā. having grown, x. 14, 8 [vrdh grow].
 vāśi, f. axe, viii. 29, 8.
 vāsar-ā, a. vernal, viii. 48, 7 [*vasar spring; Gk. ἔαρ, Lith. vasarā].
 vās-tu, n. abode, i. 154, 6 [vas dwell; Gk. ἔστυ].
 vī, m. bird, i. 85, 7; viii. 29, 8; pl. N.
 vāyas, x. 127, 4 [Av. vi-, Lat. avi-s].
 vī-kramāṇa, n. wide stride, i. 154, 2; x. 15, 8.
 vī-caṭramānā, pf. pt. Ā. having strode out, i. 154, 1 [kram stride].
 vī-carṣaṇi, a. active, i. 85, 9.
 vīj, pl. siake at play, ii. 12, 5.
 vī-tata, pp. extended, x. 129, 5 [tan stretch].
 vī-tarām, adv. far away, ii. 83, 2 [cpv. of prp. vī away].
 vit-tā, n. property, x. 34, 13 [pp. of vid find, acquire: acquisition].
 1. vid know, II. P. vētti; pr. sb. know of (gen.), ii. 85, 2; ipv. viddhi, viii. 48, 8; pf. vēda, viii. 29, 6; s. 2. vēttha, x. 15, 13; 3. vēda, x. 129, 6². 7²; pl. 1. vidmā, x. 15, 13 [Gk. οἶδα, ἴδμεν; AS. ic wāt, we witon; Eng. I wot; Lat. vid-ere 'see'].
 prā- know, x. 15, 13.
 2. vid find, VI. vindā, vi. 54, 4; x. 81, 3²; pf. viveda, x. 14, 2; a ao., v. 83, 10; viii. 48, 8.
 ānu- find out, ii. 12, 11; v. 11, 6.

ā-, s ao. win hither, x. 15, 8.
 nis- find out, x. 129, 4.
 vid-ātha, m. divine worship, i. 85, 1; ii. 12, 15; 83, 15; 85, 15; viii. 48, 14 [vidh worship].
 vi-dyūt, f. lightning, ii. 85, 9; v. 83, 4 [vī afar+dyut shine].
 vid-vāms, unred. pf. pt. knowing, vi. 54, 1 [Gk. ρειδώς].
 vidh worship. VI. vidhā, ii. 85, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 168, 4.
 prāti- pay worship to, vii. 63, 5.
 vidh-ānt, pr. pt. m. worshipper, ii. 85, 7.
 vi-dhāna, n. task, iv. 51, 6 [dis-position: vī prp. + dhāna from dhā put].
 vi-pfeh-am, acc. inf. to ask, vii. 86, 8.
 vīp-ra, a. wise, iv. 50, 1; m. sage, i. 85, 11; vii. 61, 2; x. 135, 4 [inspired: vīp tremble with emotion].
 vi-bhāt-i, pr. pt. f. shining forth, iv. 51, 1. 10. 11 [bhā shine].
 vi-bhāḍaka, m. a nut used as a die for gambling, vii. 86, 6; x. 34, 1 [probably from vī-bhid split asunder, but the meaning here applied is obscure].
 vī-bhrāja-māna, pr. pt. Ā. shining forth, vii. 63, 8 [bhrāj shine; Av. brāzaiti 'beams', Gk. φλέγω 'flame'].
 vī-madhya, m. middle, iv. 51, 3.
 vī-rapśā, m. abundance, iv. 50, 8 [vī + rapś be full].
 Vī-rāj, m. name of a divine being identified with Puruṣa, x. 90, 5² [far-ruling].
 virā-śāh, a. overcoming men, i. 85, 6 [= vira-śāh for vira-śāh].
 vī-rūk-mant, m. shining weapon, i. 85, 3 [ruc shine].
 vī-rūpa, a. having different colours, vii. 103, 6 [rūpā, n. form].
 Vivās-vant, m. name of a divine being, v. 11, 3; x. 14, 5 [vī+vas shine afar].
 viś, f. settlement, x. 15, 2; abode, vii. 61, 8; settler, i. 85, 5; subject, iv. 50, 8.
 viś enter, VI. viśā.
 ā- enter, iv. 50, 10; viii. 48, 12. 15.
 nī- come home, go to rest, x. 34, 14; 163, 8; s ao., avikṣamahi, x. 127, 4; vs veśāya cause to rest, i. 85, 2.
 viś-pāti, m. master of the house, x. 135, 1.
 viśva, prn. a. all, i. 85, 3. 5; 85, 3. 8; 154, 2. 4; ii. 12, 4. 7. 9; 83, 3. 10; 85, 2. 15; iii. 59, 8; iv. 50, 7; v. 83, 2. 4.

- 9; vii. 61, 1. 5. 7; 63, 1. 6; x. 15, 6; 90, 3; 127, 1; 168, 2.
- viśvā-tas**, adv. on every side, i. 1, 4; viii. 48, 15; x. 90, 1; in all directions, x. 135, 3.
- viśva-dānim**, adv. always, iv. 50, 8.
- viśvā-deva**, a. [Bv.] belonging to all the gods, iv. 50, 6.
- viśvā-psnya**, a. laden with all food, vii. 71, 4 [psnya from psā eat].
- viśvā-rūpa**, a. (Bv.) omniform, i. 35, 4; ii. 33, 10; v. 83, 5.
- viśvā-sambhū**, a. beneficial to all, i. 160, 1. 4 [śām prosperity + bhū being for, conducting to].
- viśvā-ha**, adv. always, ii. 12, 15; viii. 48, 14; -hā, id., i. 160, 5; for ever, ii. 85, 14.
- viśvāhā**, adv. always, i. 160, 3 [viśvā āhā all days].
- viśvo devāḥ**, m. pl. the all-gods, vii. 49, 4; viii. 48, 1.
- viś work**, III. vīveṣṭi: pf. vīveṣa, ii. 35, 13.
- vī-ṣita**, pp. unfastened, v. 83, 7. 8 [vī + si bind].
- vīṣu-na**, a. varied in form, viii. 29, 1.
- vīṣūci**, a. f. turned in various directions, ii. 33, 2 [f. of vīṣv-añci].
- vi-ṣṭhā** host (?), x. 168, 2.
- Viś-nu**, m. a solar deity, i. 85, 7; 154, 1. 2. 3. 5; x. 15, 3 [vīṣ be active].
- vīṣv-añci**, a. turned in all directions, x. 90, 4.
- vi-sargā**, m. release, vii. 103, 9 [vī + sṛj let go].
- vi-sārjana**, n. creation, x. 129, 6 [vī + sṛj let go].
- vī-sṛṣṭi**, f. creation, x. 129, 6. 7 [vī + sṛj let go].
- vi-srāsas**, ab. inf. from breaking, viii. 48, 5 [vī + sras fall].
- vī-hāyas**, a. mighty, viii. 48, 11.
- vī guide**, II. vēti, i. 35, 9.
- ūpa-** come to (acc.), v. 11, 4.
- vī-rā**, m. hero, i. 85, 1; ii. 33, 1; 85, 4 [Av. vīra, Lat. vir, OI. fer, Go. wair, Lith. tėra, 'man'].
- vīrā-vat-tama**, spv. a. most abounding in heroes, i. 1, 3.
- vīrā-vant**, a. possessed of heroes, iv. 50, 6.
- vīrūdh**, f. plant, ii. 35, 8 [vī asunder + rudh grow].
- vīr-yā**, n. heroic deed, i. 154, 1. 2; heroism, iv. 50, 7 [vīrā hero].
1. **vṛ cover**, V. vṛṇōti, vṛṇute. ā-, int. ipf. ā-varivar contain, x. 129, 1. vī- uncloze, rt. ao. avran, iv. 51, 2.
2. **vṛ choose**, IX. Ā. vṛṇite, ii. 83, 18; v. 11, 4; x. 127, 8.
- vṛk-a**, m. wolf, x. 127, 6 [Gk. λύκο-s, Lat. lupu-s, Lith. vilka-s, Eng. wolf].
- vṛk-f**, f. she-wolf, x. 127, 6.
- vṛktā-barhis**, a. (Bv.) whose sacrificial grass is spread, iii. 59, 9 [vṛktā, pp. of vṛj + barhis, q. v.].
- vṛk-śā**, m. tree, v. 83, 2; x. 127, 4; 135, 1 [vṛk simpler form of vṛaś cut, fell].
- vṛj twist**, VII. vṛṇakti, vṛṇkte. pāri- pass by, ii. 33, 14.
- vṛj-āna**, n. circle (= family, sons), vii. 61, 4 [enclosure = vṛj].
- vṛpānā**, pr. pt. Ā. choosing, v. 11, 4 [vṛ choose].
- vṛt turn**, I. Ā. vārtate roll, x. 84, 9; cs. vartāya turn, i. 85, 9.
- ā-**, cs. whirl hither, vii. 71, 8.
- nīs-**, cs. roll out, x. 135, 5.
- prā-**, cs. set rolling, x. 135, 4.
- ānu prā-** roll forth after, x. 135, 4.
- sām-** be evolved, x. 90, 14.
- ādhi sām-** come upon, x. 129, 4.
- Vṛ-trā**, m. name of a demon, i. 85, 9; n. foe (pl.), viii. 29, 4 [encompasser: vṛ cover].
- vṛ-tvā**, gd., having covered, x. 90, 1.
- vṛdh grow**, I. vārdha, i. 85, 7; ii. 35, 11; cause to prosper, iv. 50, 11; increase, pf. vāvṛdhū, x. 14, 3; cs. vārdhāya strengthen, v. 11, 3. 5.
- vṛdh-ē**, dat. inf. to increase, i. 85, 1.
- vṛṣ rain**, I. vāṛṣa rain: iṣ ao. āvārṣa, v. 83, 10.
- abhī-** rain upon, ao. vii. 103, 3.
- vṛṣan-vasu**, a. (Bv.) of mighty wealth, iv. 50, 10 [vṛṣan bull].
- vṛṣ-an**, m. bull, i. 85, 7. 12; 154, 3. 6; ii. 33, 13; 35, 13; iv. 50, 6; v. 83, 6 (with āśva = stallion); vii. 61, 5; 71, 6; stallion, vii. 71, 3 [Av. aršan, Gk. ἄρσῆν].
- vṛṣa-bhā**, m. bull, i. 160, 3; ii. 12, 12; 33, 4. 6-8. 15; v. 83, 1; vii. 49, 1.
- vṛṣa-lā**, m. beggar, x. 34, 11 [little man].
- vṛṣa-vṛātā**, a. (Bv.) having mighty hosts, i. 85, 4 [vṛṣan bull, stallion].
- vṛṣ-ti**, f. rain, v. 83, 6 [vṛṣ rain].
- vṛṣṇyā-vant**, a. mighty, v. 83, 2 [vṛṣ-nya manly strength, from vṛṣan bull].

véd-ann, n. possession, x. 84, 4 [vid find, acquire].
 vedh-ās, m. disposer, iii. 59, 4 [vidh worship, be gracious].
 ven long, I. P. vénati.
 ānu- seek the friendship of, x. 185, 1.
 volhā, n. vehicle, vii. 71, 4 [vah draw + tr; Av. vaštar 'draught animal' Lat. vector].
 vāi, pcl., ii. 33, 9. 10 [180].
 Vairūpā, m. son of Virūpa, x. 14, 5.
 Vaivasvatā, m. son of Viśvānt, x. 14, 1.
 vāśya, m. man of the third caste, x. 90, 12 [belonging to the settlement = viś].
 vaiśvānarā, a. belonging to all men, epithet of Agni, vii. 49, 4 [viśvā-nara].
 vy-ākta, pp. distinguished by (inst.), x. 14, 9; palpable, x. 127, 7 [vi + aṅj adorn].
 vyao extend, III. P. vivyakti.
 sām- roll up, 1pf. āvivyak, vii. 63, 1.
 vyāth water, I. vyātha, vi. 54, 3.
 vyātha-māna, pr. pt. Ā. quaking, ii. 12, 2.
 vyūsti, f. daybreak, vii. 71, 8 [vi + vas shine].
 vy-oman, n. heaven, iv. 50, 4; x. 14, 8; 129, 1. 7 [vi + oman of doubtful etymology].
 vraj-ā, m. pen, fold, iv. 51, 2 [vrj enclose].
 vra-tā, n. will, ordinance, iii. 59, 2. 8; v. 83, 5; viii. 48, 9; service, vi. 54, 9 [vr choose].
 vrātā-cārīn, a. practising a vow, vii. 103, 1 [cār-in, from car go, practise].
 vrāta, m. troop, host, x. 34, 8. 12.
 śams praise, I. śāmsa, vii. 61, 4 [Lat. censo].
 śāms-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.
 śatā, n. hundred, ii. 33, 2; vii. 103, 10 [Gk. ἑκατόν, Lat. centum, Go. hund].
 śām-tama, spv. a. most beneficent, ii. 33, 2. 18; x. 15, 4 [śām, n. healing].
 śaphā-vant, a. having hoofs, v. 83, 5.
 śabāla, a. brindled, x. 14, 10.
 śām, n. healing, ii. 33, 13; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 8.
 śāmbara, m. name of a demon, ii. 12, 11.
 śāy-āna, pr. pt. Ā. lying, ii. 12, 11; vii. 103, 2 [śi lie].

śarād, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.
 śār-u, f. arrow, ii. 12, 10; vii. 71, 1 [Go. hairu-s].
 śārdh-ant, pr. pt. arrogant, ii. 12, 10 [śrdh be defiant].
 śār-man, n. shelter, i. 85, 12; v. 83, 5; x. 129, 1 [Lith. szatma-s 'helmet', OG. helm 'helmet'].
 śāv-as, n. power, v. 11, 5 [śū swell].
 śāśam-ānā, pf. pt. Ā. having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śam toil].
 śāśay-ānā, pf. pt. Ā. lying, vii. 103, 1 [śi lie].
 śāś-vant, a. ever repeating itself, many, ii. 12, 10; -vat, adv. for ever, i. 85, 5 [for śā + śvant, orig. pt. of śū swell, Gk. δ-ωων-].
 śāktā, m. teacher, vii. 103, 5 [śak be able].
 śās order, II. śāsti, śāste.
 ānu- instruct, vi. 54, 1.
 abhī- guide to (acc.), vi. 54, 2.
 śik-van flame (?), ii. 35, 4.
 śiks be helpful, pay obeisance, I. śikṣa, iii. 59, 2 [ds. of śak be able].
 śikṣa-māna (pr. pt. Ā.), m. learner, vii. 103, 5.
 śiti-pād, a. (Bv.) white-footed, i. 35, 5.
 śithirā, a. loose; n. freedom, vii. 71, 5 [Gk. καθάρος 'free, pure'].
 śivā, a. kind, x. 84, 2.
 śīśu, m. child, ii. 33, 13 [śū swell, cp. Gk. κνέω].
 śīśriy-ānā, pf. pt. Ā. abiding, v. 11, 6 [śri resort].
 śi-tā, a. cold, x. 34, 9 [old pp. of śyā coagulate].
 śirś-ān, n. head, x. 90, 14 [śir(a)s head + an; cp. Gk. κόρυς 'head'].
 śuk-rā, a. shining, i. 160, 3; bright, ii. 33, 9; iv. 51, 9; clear, ii. 35, 4 [śuo be bright, Av. sux-ra 'flaming'].
 śūo-i, a. bright, i. 160, 1; bright, ii. 35, 8; iv. 51, 2. 9; v. 11, 1. 3; viii. 29, 5; clear, vii. 49, 2. 3; pure, ii. 33, 13; 35, 3² [śuo shine].
 śūbh, f. brilliance; = shining path (cog. acc.), iv. 51, 6.
 śubh-āya, Ā. adorn oneself, i. 85, 3.
 śubh-rā, a. bright, i. 35, 3; 85, 3; iv. 51, 6 [śubh adorn].
 śumbh, adorn, I. Ā. śūmbhate.
 prā- adorn oneself, i. 85, 1.

śūṣ-ka, a. dry, vii. 103, 2 [for *suṣ-ka*, Av. *huṣ-ka*].
 śūṣ-ma, m. vehemence, ii. 12, 1. 13; impulse, iv. 50, 7; force, vii. 61, 4 [śvas blow, snort].
 śū-ra, m. hero, i. 85, 8 [Av. *sūra* 'strong', Gk. *ἀ-κρῶς* 'in-valid'].
 śūdrā, m. man of the servile caste, x. 90, 12.
 śūśu-āna, pf. pt. A. trembling (?), x. 34, 6.
 śūṣ-ā, a. inspiring, i. 154, 3 [śvas breathe].
 śrṇv-ānt, pr. pt. hearing, vi. 54, 8 [śru hear].
 śrḍh-yā, f. arrogance, ii. 12, 10 [śrḍh be arrogant].
 śṛ crush, IX. śrṇāti.
 śām- be crushed: ps. ao. śāri, vi. 54, 7. ścut drip, I. ścōta, iv. 50, 3.
 śyā-vā, a. dusky, i. 35, 5 [OSl. *si-vū* 'grey'].
 śyenā, m. eagle, vii. 63, 5; m. hawk, x. 127, 5.
 śrād heart only with dhā = put faith in, believe in (dat.), ii. 12, 5 [Lat. cord-, Gk. καρδ-īn 'heart'].
 śrāv-as, n. fame, i. 160, 5; iii. 59, 7 [śru hear; Gk. κλέφος 'fame', OSl. slovo 'word'].
 śravas-yū, a. fame-seeking, i. 85, 8.
 śrī-tā, pp. reaching to (loc.), v. 11, 3.
 śrī, f. glory, i. 85, 2; iv. 33, 3; x. 127, 1.
 śru, V. śrṇōti, hear, ii. 33, 4; x. 15, 5; pl. 3. śrṇvire = ps., x. 163, 4.
 śru-tā, pp. heard; famous, ii. 33, 11 [śru hear, Gk. κλυ-τός 'famous', Lat. in-clu-tus 'famous'].
 śrō-sṭha, spv. a. best, ii. 33, 3.
 śrō-tra, n. ear, x. 90, 11 [śru hear].
 śrōṣ-ṭi, f. obedient mare, viii. 48, 2 [śruṣ hear, extension of śru].
 śva-ghn-in, m. gambler, ii. 12, 4.
 śvān, m. dog, x. 14, 10. 11 [Av. span, Gk. κύων].
 śva-śrū, f. mother-in-law, x. 34, 3 [OSl. *svekry*, *svekrūve*].
 śvity-āṇo, a. whitish, ii. 33, 8 [śviti (akin to śvetā, Go. *hweits*, Eng. *white*) + āṇo].

śās, nm. six, x. 14, 16 [Av. *xšvaś*, Gk. ἕξ, Lat. *sex*, OI. *sē*, Go. *saihs*, Eng. *six*].

Sā, dem. prn. N. s. m. that, he. i. 1, 2. 4. 9; 154, 5; 160, 3; ii. 12, 1-14; ii. 83,

134; 85, 1. 4. 5. 8. 10; iii. 59, 2. 8; iv. 50, 5. 7. 8; 51, 4; v. 11, 2. 6; 33, 5; vii. 61, 1. 2; 86, 6; x. 14, 14; 34, 11; 90, 1. 5; 129, 7; as such = thus, ii. 12, 15; viii. 48, 9 [Av. *hā*, Gk. *ὅ*, Go. *sa*].

sam-yānt, pr. pt. going together, ii. 12, 8 [sām + i go].

sam-rarānā, pf. pt. A. sharing gifts, x. 15, 8 [sām + rā give].

sam-vatsarā, m. year, vii. 103, 1. 7. 9.

sam-vid-ānā, pr. pt. A. uniting, with (inst.), viii. 48, 13; x. 14, 4 [vid find].

sam-vṛj, a. conquering, ii. 12, 8.

sākh-i, m. friend, ii. 35, 12; vii. 86, 4; viii. 48, 4. 10; x. 34, 2. 5; 163, 3.

sakh-yā, n. friendship, viii. 48, 2.

sam-gāmana, m. assembler, x. 14, 1.

sao accompany, I. A. sācate, i. 1, 9; vii. 61, 5; associate with, viii. 48, 10; reach, x. 90, 16 [Gk. *ἕνεται*, Lat. *sequitur*, Lith. *seki*].

sāc-ā, adv. prp. with (loc.), iv. 50, 11 [sao accompany].

sājan-ya, a. belonging to his own people, iv. 50, 9 [sa-jana, kinsman].

sa-jōgas, a. acting in harmony with (inst.), viii. 48, 15 [jōgas, n. pleasure].

sat, n. the existent, x. 129, 1 [pr. pt. of as be].

sāt-pati, m. true (?) lord, ii. 33, 12.

sat-yā, a. true, i. 1, 5. 6; ii. 12, 15; x. 15, 9. 10 [sat, n. truth + ya].

satyā-dharman, a. (Bv.) whose ordinances are true, x. 34, 8.

satyāntā, n. Dv. cd. truth and falsehood, vii. 49, 3 [satyā + ānta].

sad sit down, I. P. sḍati, i. 85, 7; sit down on (acc.). a. ao. sadata, x. 15, 11 [Lat. *sido*].

ś- seat oneself on (acc.), i. 85, 6; occupy: pf. sasāda, viii. 29, 2.

nī- sit down, pf. (nī) sedur, iv. 50, 3; inj. sidat, v. 11, 2; settle: pf. s. 2. sasāṭtha, viii. 48, 9.

sād-as, n. seat, iv. 51, 8; viii. 29, 9; abode, i. 85, 2. 6. 7 [Gk. *ἔδος*].

sādas-sadas, acc. itv. cd. on each seat, x. 15, 11.

sā-dā, adv. always, vii. 61, 7; 63, 6; 71, 6; 86, 8.

sa-dfā, a., f. -i, alike, iv. 51, 6 [having a similar appearance].

sa-dyās, adv. in one day, iv. 51, 5; at once, iv. 51, 7.

sadha-māda, m. joint feast, x. 14, 10 [co-revelry; sadhā = sahā together].

sadhā-stha, n. gathering place, i. 154, 1. 3.

san gain, VIII. P. sanōti, vi. 54, 5.

sanāya, a. old, iv. 51, 4 [from sāna; Gk. *ēvo-s*, OI. *sen*, Lith. *senas* 'old'].

sānt, pr. pt. being, x. 84, 9 [as *be*; Lat. (*prae*)-sent-].

sam-dśā, f. sight, ii. 83, 1.

saptā, nm. seven, i. 35, 8; ii. 12, 8. 12; x. 90, 15¹ [Gk. *ēptā*, Lat. *septem*, Eng. seven].

saptā-raśmi, a. (Bv.) seven-reined, ii. 12, 12; seven-rayed, iv. 50, 4.

saptāśya, a. (Bv.) seven-mouthed, iv. 50, 4; 51, 4 [saptā + āśya, n. mouth].

sāp-ti, m. racer, i. 85, 1. 6.

sa-prāthas, a. (Bv.) renowned, iii. 59, 7 [accompanied by prāthas, n. fame].

sa-bādhā, a. zealous, vii. 61, 6 [bādhā, m. stress].

sabbhā, f. assembly hall, x. 84, 6 [OG. *sippa* 'kinship', AS. *sib*].

samā, a. level, v. 83, 7 [Av. *hama* 'equal', Gk. *ὁμός*, Eng. *same*, cp. Lat. *sim-i-li-s*].

sam-ād, f. battle, ii. 12, 3.

sām-ana, n. festival, x. 168, 2 [coming together].

samānā, adv. in the same way, iv. 51, 8² [inst., with shift of accent, from *śamāna* being together].

sa-mānā, a., f. i. same, ii. 12, 8; iv. 51, 9; vii. 86, 8; uniform, vii. 63, 2; common, ii. 85, 8; vii. 63, 8; 103, 6.

samānā-tas, adv. from the same place, iv. 51, 8.

sam-idh, f. faggot, x. 90, 15 [sān + idh kindle].

samudrā-jyēṣṭha, a. (Bv.) having the ocean as their chief, vii. 49, 1 [sam-udrā, m. collection of waters + jyēṣṭha, spv. chief].

samudrārtha, a. (Bv.) having the ocean as their goal, vii. 49, 2 [śrtha, m. goal].

sam-ḥdh, f. union, vii. 103, 5 [sām + ḥdh thrive].

sām-prkta, pp. mixed with (inst.), x. 34, 7 [prc mix].

sam-pfoas, ab. inf. from mingling with, ii. 85, 6 [prc mix].

sām-bhrta, pp. collected, x. 90, 8 [bhr bear].

sam-rāj, m. sovereign king, viii. 29, 9.

sa-yūj, a. untied with (inst.), x. 168, 2.

sa-rātham, adv. (cog. acc.) on the same car, with (inst.), v. 11, 2; x. 15, 10; 168, 2.

sār-as, n. lake, vii. 103, 7 [sṛ run].

saras-i, f. lake, vii. 103, 2.

sārg-a, m. herd, iv. 51, 8 [sṛ let loose].

sārt-ave, dat. inf. to flow, ii. 12, 12 [sṛ flow].

sṛp creep, I. P. sārpati.

vi- slink off, x. 14, 9.

sarpir-āsuti, a. (Bv.) having melted butter as their draught, viii. 29, 9 [sarpis (from sṛp run = mell) + ā-suti brew from su press].

sārva, a. all, vii. 103, 5; x. 14, 16; 90, 2; 129, 3 [Gk. *ὅλο-s* = *ὅλ-fo-s*, Lat. *salu-s* 'whole'].

sārva-vira, a. consisting entirely of sons, iv. 50, 10; x. 15, 11.

sarva-hūta, a. (Tp.) completely offering, x. 90, 8. 9 [hu-t: hu sacrifice + deter-minative t].

sal-ilā, n. water, x. 129, 3; sea, vii. 49, 1 [sal = sṛ flow].

Sav-i-tṛ, m. a solar god, i. 85, 1-6. 8-10; vii. 63, 3; x. 84, 8. 13 [Stimulator from sū stimulate].

sas sleep, II. P. sāsti, iv. 51, 3.

sas-ant, pr. pt. sleeping, iv. 51, 5.

sah overcome, I. śaha, x. 34, 9 [Gk. *ἐχω*, ao. *ἐσ(ε)χ-ov*].

sāh-as, n. might, iv. 50, 1; v. 11, 6³ [sah overcome].

sa-hāsra, nm. a thousand, x. 15, 10 [Gk. *χίλιοι*, Lesbian *χέλλιοι* from *χέσλο*].

sahāsra-pād, n. (Bv.) thousand-footed, x. 90, 1 [pad foot].

sahāsra-bhrṣti, a. (Bv.) thousand-edged, i. 85, 9 [bhrṣ-ti from bhrṣ = hrṣ stick up].

sahāsra-sīrṣan, a. thousand-headed, x. 84, 14.

sahasra-sāvā, m. thousandfold Soma-pressing, vii. 103, 10 [sāvā, m. pressing from su press].

sahasrākṣa, a. (Bv.) thousand-eyed, x. 90, 1 [akṣa eye = ākṣi].

sā-hūti, f. joint praise, ii. 33, 4 [hūti invocation from hū call].

sā bind, VI. syāti.

vi- discharge, i. 85, 5.

sā, dem. prn. N. s. f. that, iv. 50, 11; vii. 86, 6; as such = so, x. 127, 4.

sād-ana, n. seat, x. 135, 7 [sad sit].

sādhāraṇa, a. *belonging jointly, common*, vii. 63, 1 [sa-āhāraṇa *having the same support*].
 sādhu-ū, a. *good*, x. 14, 10.
 sādhu-yā, adv. *straightway*, v. 11, 4.
 Sādh-yā, m. pl. a group of divine beings, x. 90, 7, 16.
 sām-as-ī, a. *bringing gain*, iii. 59, 6 [san gain].
 sām-u, n. m. *back*, ii. 35, 12.
 sām-man, n. *chant*, viii. 29, 10; x. 90, 9; 135, 4.
 sāya-ka, n. *arrow*, ii. 83, 10 [suttle for hurling: si hurl].
 sārameyā, m. *son of Saramā*, x. 14, 10.
 sāsanaṇāsana, n. (Dv.) *eating and non-eating things*, x. 90, 4 [sa-aśana + anaśana].
 simhā, m. *lion*, v. 83, 3.
 sic pour, VI. siñcā, i. 85, 11 [OG. sig-u 'drip', Lettic sik-u 'fall' of water].
 nī- pour down, v. 83, 8.
 sidh repel, I. P. sēdhati.
 āpa- chase away, i. 35, 10.
 sindh-u, m. *river*, i. 35, 8; ii. 12, 3, 12; Indus, v. 11, 5 [Av. hind-u-s].
 sīvid-ānā, pf. pt. A. *sweating*, vii. 103, 8 [svid perspire: Eng. sweat].
 sim, enc. prn. pel. him &c., i. 160, 2.
 su press, V. sunōti, sunutē, V. 14, 13 [Av. hu].
 sū, adv. *well*, ii. 35, 2; v. 83, 7; vii. 86, 8 [Av. hu-, OI. su-].
 sū-kṛta, pp. *well-made*, i. 35, 11; 85, 9; *well prepared*, x. 15, 13; 34, 11.
 su-kṛātu, a. (Bv.) *very wise*, v. 11, 2; vii. 61, 2 [krātu *wisdom*].
 sukratū-yā, f. *insight*, i. 160, 4.
 su-ksatṛā, a. (Bv.) *wielding fair sway*, iii. 59, 4.
 su-ksiti, f. *safe dwelling*, ii. 85, 15.
 su-gā, a. *easy to traverse*, i. 35, 11; vii. 63, 6.
 su-jānman, a. (Bv.) *producing fair creations*, i. 160, 1.
 su-tā, pp. *pressed*, viii. 48, 7; x. 15, 3.
 sū-taṣṭa, pp. *well-fashioned*, ii. 85, 2 [takṣ fashion].
 sutā-soma, (Bv.) m. *Soma-presser*, ii. 12, 6.
 su-tāra, a. *easy to pass*, x. 127, 6.
 su-dāmasas, a. (Bv.) *wondrous*, i. 85, 1 [dāmasas wonder].
 su-dākṣa, a. (Bv.) *most skillful*, v. 11, 1.

su-dānu, a. *bountiful*, i. 85, 10; vii. 61, 3.
 su-dūgha, a. (Bv.) *yielding good milk*, ii. 85, 7 [dūgha *milking*: dugh = dub].
 sū-dhita, pp. *well established*, iv. 50, 3 [dhita, pp. of dhā put].
 su-dhṛṣṭama, spv. a. *very proud*, i. 160, 2.
 su-nithā, a. (Bv.) *giving good guidance*, i. 35, 7, 10.
 sunv-ānt, pr. pt. *pressing Soma*, ii. 12, 14, 15; vi. 54, 6 [su press].
 su-pātha, n. *fair path*, vii. 63, 6.
 su-parṇā, a. (Bv.) *having beautiful wings*; m. *bird*, i. 85, 7.
 su-palāsā, a. *fair-leaved*, x. 135, 1.
 su-pśasas, a. (Bv.) *well-adorned*, ii. 35, 1 [pśasas, n. ornament].
 su-praketā, a. *conspicuous*, iv. 50, 2 [praketā, m. token].
 su-prajā, a. (Bv.) *having good offspring*, iv. 50, 6 [prajā].
 su-prātika, a. (Bv.) *lovely*, vii. 61, 1 [having a fair countenance: prātika, n.].
 su-prāṇiti, a. (Bv.) *giving good guidance*, x. 15, 11.
 su-prapānā, a. (Bv.) *giving good drink*; n. *good drinking place*, v. 83, 8.
 su-bhāga, a. *having a good share, opulent*; genial, vii. 63, 1.
 su-bhū, a. *excellent*, ii. 35, 7 [sū well + bhu being].
 sū-bhṛta, pp. *well cherished*, iv. 50, 7.
 sū-makha, m. *great warrior*, i. 85, 4.
 su-matī, f. *good-will*, iii. 59, 3, 4; iv. 50, 11; viii. 48, 12; x. 14, 6.
 su-mānas, a. (Bv.) *cheerful*, vii. 86, 2 [Av. hu-manah- 'well-disposed'; cp. second part of εὐ-μενής].
 sv-mṛṭika, a. (Bv.) *very gracious*, i. 35, 10 [mṛṭikā, n. mercy].
 su-medhās, a. (Bv.) *having a good understanding, wise*, viii. 48, 1.
 su-mnā, n. *good-will*, ii. 33, 1, 6.
 sumnā-yū, a. *kindly*, vii. 71, 3.
 su-rabhi, a. *fragrant*, x. 15, 12.
 sūrā, f. *liquor*, vii. 86, 6 [Av. hura].
 su-rētas, a. (Bv.) *abounding in seed*, . 160, 3.
 su-vāroas, a. (Bv.) *full of vigour*, x. 14, 8.
 su-vāo, a. (Bv.) *eloquent*, vii. 103, 5.
 suv-itā, n. *welfare*, v. 11, 1 [su well + itā, pp. of i go: opposite of dur-itā].

suvidātra]

- su-vidātra, a. *bountiful*, x. 14, 10; 15, 8, 9.
 su-vīra, a. (Bv.) *having good champions* = *strong sons*, i. 85, 12; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14.
 su-vīrya, n. *host of good champions*, iv. 51, 10.
 su-vrkti, f. *song of praise*, ii. 85, 15; vii. 71, 6 [sū + ṛk-ti from *aro praise*, cp. ro].
 su-vrjāna, a. (Bv.) *having fair abodes*, x. 15, 2.
 su-śīpra, a. (Bv.) *fair-lipped*, ii. 12, 6; 33, 5.
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 su-sakhī, m. *good friend*, viii. 48, 9 [sākhi *friend*].
 su-stūti, f. *eulogy*, ii. 33, 8 [stuti *praise*].
 su-stūbh, a. *well-praising*, iv. 50, 5 [stūbh *praise*].
 su-hāva, a. (Bv.) *easy to invoke*, ii. 33, 5 [hāva *invocation*].
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 sū-nū, m. *son*, i. 1, 9; 85, 1; viii. 48, 4 [Av. *hunu*, OG. *sunu*, Lith. *sūnū*, Eng. *son*].
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 sūri, m. *patron*, ii. 35, 6.
 sūr-ya, m. *sun*, i. 35, 7, 9; 160, 1; ii. 12, 7; 33, 1; vii. 61, 1; 63, 1, 2, 4; viii. 29, 10; x. 14, 12; 90, 13 [svār *light*].
 sr *flow*, III *sīsarti*
 ūpa-prā- *stretch forth to*, int. 3. s. sarsr-c, ii. 35, 5.
 srj *emit*, VI. srjāti [Av. *her'zaiti*].
 āva- *discharge downward*, ii. 12, 12; *cast off*, vii. 86, 5.
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 skand *leap*, I. P. skādati, int. inj. kaniṣkan, vii. 103, 4.
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 skāmbh-ana, n. *prop. support*, i. 160, 4.
 stan *thunder*, II. P.; cs. stanāyati, id., v. 83, 7, 8 [Gk. *στῆνω* 'lament'].
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 stu *praise*, I. stāuti, ii. 33, 11; v. 83, 1.
 prā- *praise aloud*, i. 154, 2.
 stu-tā, pp. *praised*, ii. 33, 12.
 stuv-ānt, pr. pt. *praising*, iv. 51, 7; vi. 54, 6.
 ste-nā, m. *thief*, x. 127, 6 [stā *be stealthy*].
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 sto-ma, m. *song of praise*, ii. 33, 5; vii. 86, 8; x. 127, 8 [stu *praise*].
 stōma-taṣṭa, a. (Tp.) *fashioned into* (= being the subject of) *praise*, x. 15, 9.
 strī, f. *woman*, x. 34, 11 [Av. *stī*].
 sthā *stand*, I. tiṣṭha; pf. tasthur, i. 85, 5; rt. ao. s. 3. āsthāt, i. 35, 10; iv. 51, 1; pl. 3. āsthur, iv. 51, 2 [Av. *hīstaiti*, Gk. *ἵστημι*, Lat. *sisto*].
 āti- *extend beyond*, x. 90, 1.
 ādhi- *ascend*, x. 135, 8; *stand upon*, i. 85, 6.
 āpa- *start off*, viii. 48, 11.
 abhi- *overcome*, iv. 50, 7.
 ā- *mount*, i. 35, 4; *mount to (acc.)*, i. 85, 7; *occupy*, ii. 35, 9.
 ād- *arise*, v. 11, 3.
 ūpa- *approach*, rt. ao. āsthita, x. 127, 7.
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prá- step forth, x. 14, 14.

pás, m. spy, vii. 61, 3 [Av. *spas*; cp.

Lat. *au-sper*, Gk. *σῶψ* 'owl'].

pr win, V. spróti.

nis- rescus, rt. ao. 2. du. spartam, vii. 71, 5.

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prhūr spurn, VI. sphurá, ii. 12, 12; spring, x. 34, 9 [Av. *sparaiti*, Gk.

σπαίρω 'quiver', Lat. *spurno*, Lith.

spiriu 'kick', OG. *spurnu* 'kick'].

sma, enc. pcl. just, indeed, ii. 12, 5 [180].

syá, dem. prn. that, ii. 83, 7 [OP. *hya*, f. *hyā*; OG. f. *siu*].

syand flow, I. A. syádate, v. 83, 8.

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σύνω 'sineu'].

syoná, n. soft couch, iv. 51, 10.

srāma, m. disease, viii. 48, 5.

srū flow, I. arāva, vii. 49, 1 [Gk. *ρέει* 'flows'].

svá, poss. prn. own, i. 1, 8; ii. 35, 7; iv.

50, 8; vii. 86, 2, 6; x. 14, 2 [Av. *hva*, Gk. *σός*, *ús*, Lat. *sui-s*].

sva tavas, a. (Bv.) self strong, i. 35, 7.

1. svadhā, f. funeral offering, x. 14, 3, 7; 15, 3, 12-14.

2. sva-dhā, f. own power, x. 129, 2; energy, x. 129, 5; vital force, ii. 35, 7; bliss, i.

151, 4 [svá own and dhā put; cp. Gk. *ἔθος* 'custom'].

svadhā-vant, a. self-dependent, vii. 86, 4, 8.

sv-ápas, a. (Bv.) skilful, i. 85, 9 [sú + ápas 'doing good work'].

sváp-na, m. sleep, vii. 86, 6 [Gk. *ὑπνο-s*, Lat. *sonnu-s*, Lith. *sāpna-s*].

svayam-já, a. rising spontaneously, vii. 49, 2.

sva-y-ám, ref. prn. self, ii. 35, 14; of their own accord, iv. 50, 8 [115 a].

svār, n. light; heaven, ii. 35, 6; v. 83, 4.

sva-rāj, m. sovereign ruler, x. 15, 14.

sváru, m. sacrificial post, iv. 51, 2.

svar-vid, m. finder of light, viii. 48, 15.

svá-vant, a. bountiful, i. 35, 10 [possessing property: svá, n.].

svásr, f. sister, vii. 71, 1; x. 127, 3 [Lat. *soror*, OS. *sestra*, Go. *swistar*, Eng. *sister*].

sv-asti, f. n. well-being, i. 1, 9; 35, 1; ii. 83, 8; vii. 71, 6; 86, 8; x. 14, 11;

inst. a. svastí for welfare, viii. 48, 8;

pl. blessings, vii. 61, 7; 63, 6 [sú well + asti being].

svād-ú, a. sweet, viii. 48, 1 [Gk. *ἡδύ-s*, Lat. *saví-s*, Eng. *sweet*].

sv-ādhf, a. (Bv.) stirring good thoughts, viii. 48, 1.

sv-ābhū, a. invigorating, iv. 50, 10.

svāhā, ij. hail, as a sacrificial call, x. 14, 3.

svid, enc. emph. pcl. iv. 51, 6; x. 34, 10; 129, 5²; 135, 5; 168, 8.

Ha, enc. emph. pcl. i. 85, 7; vii. 86, 8; x. 14, 13; 90, 10, 16; 129, 2 [later form of gha].

ha-tvá, gd. having slain, ii. 12, 8 [han strike].

han slay, II. hānti, i. 85, 9; ii. 33, 15; smile, v. 83, 2¹, 9; I. jighna slay, viii.

29, 4; pf. jaghāna, ii. 12, 10, 11;

ps. hanyāte, iii. 59, 2; ds. jighāmsa, vii. 86, 4.

han-tf, m. slayer, ii. 12, 10.

hār-as, n. wrath, viii. 48, 2 [heat; from hr be hot; Gk. *ὀέω-s* 'summon'].

hār-i, m. bay steed, i. 35, 3 [Av. *zabi* 'yellowish'; Lat. *helu-s*, Lith. *zeliu*, OG. *gelo*].

hār-ita, a. yellow, vii. 103, 4, 6, 10 [Av. *zairita* 'yellowish'].

hā-y-asva, a. (Bv.) drawn by bay steeds, viii. 48, 10.

hāv-a, m. invocation, x. 15, 1 [hu call].

havana-śrūt, a. (Tp.) listening to invocations, ii. 83, 15 [havana (from hu call) + śrūt hearing from śru hear with determinative t].

havar-ād, a. (Tp.) eating the oblation, x. 15, 10 [havis + ad].

havis-rā, a. drinking the oblation, x. 15, 10 [havis + pā].

hav-is, n. oblation, ii. 83, 5; 35, 12; iii. 59, 5; iv. 50, 6; vi. 54, 4; viii.

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havya-vāhana, m. carrier of oblations, v. 11, 4 [vāhana from vah carry].

havya-sūd, a. (Tp.) sweetening the oblation, iv. 50, 5 [sūd = svād sweeten].

hāsta, m. hand, ii. 83, 7; vi. 54, 10; viii. 29, 8-5.

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áva-, ps. *hiyate*, *be left behind*, x. 34, 5.

2. hā *go away*, III. Ā. jihīte.

ápa- *depart*, vii. 71, 1 : 3. s. sb. a. ao.

hāsate, x. 127, 3.

úd- *spring up*, v. 83, 4.

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since, viii. 48, 9 ; x. 34, 11 ; *pray*, x.

14, 4.

hims, *injure*, VII. hināsti *injure* ; iṣ ao.

inj., x. 15, 6 [probably a ds. of han
strike].

hi-tá, pp. *placed*, v. 11, 6 [later form of

dhita from dhā *put* ; Gk. *θερό-ς set*].

hi-tvāya, gd. *leaving behind*, x. 14, 8

[1. hā *leave*].

himá, m. *winter*, ii. 33, 2 [Av. *zima*,

OSl. *zima* 'winter' ; Gk. *δύσ-χίμος*
'subject to bad storms', 'horrid'].

hiraṇ-ya, n. *gold ornament*, ii. 33, 9.

hiraṇya-dā, a. (Tp.) *giver of gold*, ii.

35, 10.

hiraṇva-pāṇi, a. (Bv.) *golden-handed*, i.

85, 9.

hiraṇya-praṇḡa, a. (Bv.) *having a golden*

pole, i. 35, 5.

hiraṇyá-ya, a. *golden*, i. 35, 2 ; 85, 9 ;

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hiraṇya-rūpa, a. (Bv.) *having a golden*

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of, x. 34, 2 [impulse : hi *impel*].

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Vyūha, resolution of semi-vowels, l. 1, 6a; 85, 1a. 5c. 7ac. 8d. 9c. 10b. 11a; 85, 3d. 4c; 154, 1a. 2a. 2c. &c. &c.

Warrior sons, frequent prayer for, i. 1, 8c; 85, 12d, &c. &c.

Words identical in form distinguished by accent: i. 85, 11 (té those, te to thee); ii. 12, 4 (dāsā demon, dāsa demoniac); i. 160, 1d (dhárman, n. ordinance, dharmán, m. ordainer); vii. 86, 5d (dāman, n. bond, dāmán, m. gift); vii. 103, 9a (dvādaśa twelve, dvādaśā twelfth); ii. 85, 6c (parás, adv. far away, páras, adj. N. other); i. 85, 5d; vii. 86, 1d (bhūman, n. earth, bhūmán, m. abundance); 71, 7a (yuvábhyaṁ to you two, yúvabhyaṁ to the two youths); i. 85, 10c (rákṣas, n. injury, rakṣás m. demon); iii. 59, 8 (váríman, n. and varimán, m. expanse).

Yajurveda, ritual of, vii. 103, 7a.

Yama, description of, p. 212.

Yāska, i. 154, 2. 3. 6; ii. 83, 5; p. 129.

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